Vol. XVI. Of the Church—By the Church—For the Church No. 10

Luther League Review

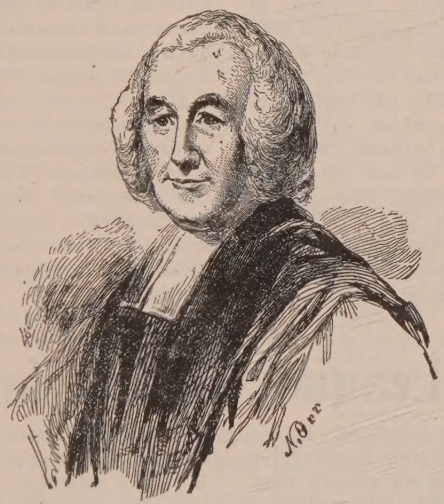
Henry Melchior Muhlenberg

Organizer of the Evangelical Lutheran Church of North America

By Rev. C. Elvin Haupt, D D.

THE power of purpose was never better shown than in the life of the man whose name leads these lines. The record of noble lives, such as this, is the heritage of the modern Church. Achievements like his are the incentives of all later days.

It is hard to realize to-day out of what a small beginning sprang the grand body of the Lutheran Christians of America. It was but a handful of scattered Lutheran colonies; in the lands along the Delaware, on Manhattan Island, at Ebenezer, Georgia, etc. At the last named spot a loyal band of Bavarians, from the Salzburg, was settled in 1738.



Henry Melchior Muhlenberg

In the Lutheran town of Eimbeck, in Hanover, in Northwestern Germany, was born September 6, 1711, at the home of Nicolaus Melchior and Anna Mary Muhlenberg, the child, Henry Melchior; and baptized on the first day of his life. He grew to be a boy of studious habits. Confirmed in his twelfth year he grew fond of books, and looked forward to the holy ministry as a profession.

He wrote some quaint poetry like the English youth, George Herbert; and a short stanza attributed to him runs thus:

Two hands, both fresh and strong, did my Creator give;
They shall not idle be as long as I may live.
First I will raise them up to God, to praise and pray,
And then they may begin what labor brings each day.
In truth, I never will forget the "Ora,"
And with it, hand in hand, I'll practise the "Labora."

[Referring to Luther's motto—"*Ora et Labora.*" Pray and Work.]

He studied at Göttingen, Jena and Halle. At Göttingen he greatly aided in opening an orphanage, which is yet doing noble work. After ordination he served for a short time as assistant in a parish and an orphanage in Lusatia.

In those years there were three small, struggling Lutheran congregations in Pennsylvania—one at Philadelphia, another at New Providence, about 27 miles northwest from that city, and the third at New Hanover. At Providence the worship was first held in a barn, and at Hanover the new log church had not yet been completed.

A letter from these pious people in America reached Halle, and was offered to Muhlenberg. It was an earnest call to come over into Pennsylvania and help. Though he had at first purposed to go to India as a missionary to Bengal he now decided for America.

In the spring of 1742 Muhlenberg bade farewell to his fatherland, and took a packet boat for Georgia to visit the Salzburg colony of 1738. After a long and dangerous voyage, from June 13 to September 22, he finally

reached Charleston, S. C., and found his way, by land, thence to Ebenezer, Ga.

After a second perilous coastwise voyage, in an insecure and small sloop, he was brought on his way safely to Penn's colony; November 8, 1742, to Philadelphia. Having set his foot on the new soil, he at once organized the church and school, began the erection of St. Michael's Church of Philadelphia, united with it another congregation at Germantown, and soon began a continuous work of planting and visiting organizations at every available point. His journeys were long and difficult, through forests, over mountains, among the Indians, across many streams; he officiated at pulpits and altars of the most primitive type, adjusted difficulties, restored peace, maintained harmony, exercised discipline, encouraged the weak, taught the young the catechism and comforted the sorrowing. It is believed that in the course of his busy life he found and visited every Lutheran house of worship that existed in his day in this land. He was the leader in forming the first Lutheran synod, or ministerium, in the United States, the Ministerium of Pennsylvania, founded in 1748. He resided at Philadelphia from 1742 to 1745, and at "the Trappe," or New Providence, from 1745. Returning to the city in 1761 he abode there till 1776, the early part of the Revolution, during which time Zion Church was erected, the largest and best church in Philadelphia in its day (in which the funeral service of George Washington was subsequently held).

Returning to spend his closing days near New Providence, and growing infirm after many labors, he continued to preach as he was able; till, on Sunday morning, October 7, 1787, in his seventy-seventh year, he fell asleep in Jesus.

He was a busy man, staunch in the faith, unmurmuring amid many hardships, willing, self sacrificing, a true servant of the Church of Christ and a scholar. His correspondence with his old patrons and with Halle, as well as with his brethren in this land has formed a most important documentary foundation for the historians of the early eras of the Lutheran Church in America.

He was the beloved ancestor of a large family. His son, John Peter Gabriel Muhlenberg, was a patriot; giving his life, though a clergyman, to his country. He was a colonel, a member of the Pennsylvania Council, then a Representative in the first Congress, a Senator, Supervisor of the National Revenues and Collector of the Port of Philadelphia. Frederick Augustus Conrad, another son, was pastor, after his father, at New Providence. G. Henry Ernst, a third son, was for many years (1779-1815) the venerated pastor at Lancaster, Pa., and a famous American botanist.

Other descendants were H. Augustus, Minister to Austria, 1838-1840; Francis Samuel, lawyer and Congressman; William Augustus, author of the well-known hymn, "I Would Not Live Alway," and Frederick Augustus, D.D., LL.D., professor of Greek in Franklin and Pennsylvania colleges, and in the University of Pennsylvania, and first president of Muhlenberg College named in honor of that venerated forefather, Henry Melchior Muhlenberg, "of whom," said the *Evangelical Review*, "the Evangelical Lutheran Church in America is his imperishable monument."

Luther League Topics for 1904

FOLLOWING is the scheme of Topics, adopted at our last national convention at St. Paul, Minn., for the church year, beginning with Advent, 1903. The texts appropriate to these subjects have been selected by a sub-committee of the Literature Committee of the Luther League of America, viz.: Revs. F. P. Bossart, F. G. Gotwald and the Editor of the Topics.

As will be noticed, the scheme follows the same general lines as those of the present years—*i.e.*, The Church: Doctrine, History, Missions. Appropriate lessons have been selected for the leading festivals of the church year. As far as possible the historical topics have been placed in connection with their own anniversaries. The idea seems to be current in some quarters that the Editor of the Topics, or at least the Literature Committee, can change the topic themes at will to please some of our friends. This is a mistake. It is true the Literature Committee, which includes both Literature Secretaries, does prepare the themes for submission to the national convention. For example, the committee must prepare the scheme for 1905, 1906 and 1907, to be submitted to the next convention, to meet at Buffalo. But after that body has acted on the work of the committee, the Editor of Topics does not have the right to make any changes. Some time before the convention at Cincinnati, three years ago, we sent out a special request for suggestions as to lines along which future Topic themes were to be selected and arranged. The result of those letters was the present plan of historical and missionary subjects being alternated

with Biblical Topics. The present plan has elicited a large number of notes of approval. Recently there have been some adverse criticisms. Now, as the Editor of Topics and the committee are all anxious to do the very best for our constituency, and as the time for critical suggestions, both favorable and unfavorable is before our next meeting, when the schemes for the three years 1905-1907 must be arranged, the Editor asks that during the next month or two our officers of the local Leagues and pastors will kindly write him (Rev. George H. Schnur, 152 West Fifth street, Chillicothe, Ohio) any suggestions they may wish to make with regard to future selections of Topics. If they have a criticism to offer, write it. If you like the present arrangement (*i.e.*, to have about twenty historical and missionary subjects along with the thirty-two Biblical themes in a year) say so. If you have any subject or line of subjects to suggest send them along.

In the following list of Topics for 1904 there are twelve missionary subjects. The six having more especial reference to foreign work are descriptive of the work of some Lutheran societies that we ought to know more about. During the last two years we have studied the work of our own American synods and general bodies. This year's scheme gives opportunity of learning something of the missionary work of Lutherans of other lands.

The Editor wishes to make public acknowledgment of the very helpful work of all the writers who have prepared the Topic development so kindly and willingly during the past year. We are sure, too, that the leaders of meetings have appreciated the variety of helps which we have had. We urge that every local League ought to circulate both Topics and REVIEW among their members.

Luther League Topics for 1904.

ADVENT, 1903.

November 29. December 6, 13, 20, 27.

I. Biblical—THE MESSIANIC KINGDOM. Isa. 2 : 2-5 ; John 18 : 36-37.
II. Biblical—CHRIST, THE LORD. Isa. 7 : 14 ; Luke 1 : 32-35.
III. Missionary—HOME MISSIONS : MEANS. Luke 6 : 38 ; Mark 4 : 21-25 ; I Cor. 16 : 1-3.
IV. Historical—LUTHER, THE SINGER. Ps. 33 : 1-5 ; Col. 3 : 16, 17.
Christmas—JESUS THE MAN. Matt. 1 : 18-25.

EPIPHANY, 1904.

January 3, 10, 17, 24, 31. February 7, 14.

New Year. Biblical—THE LAW FULFILLED. Rom. 3 : 20-31.
I. Missionary—THE LEIPZIG SOCIETY. Acts 10 : 1-33.
II. Biblical—THE GOSPEL PROCLAIMED. Luke 4 : 14-21.
III. Missionary—MISSION METHODS. (H. M.) II Cor. 8 : 16-24.
Septuagesima. Historical — PASTOR LOUIS HARMS. Ex. 14 : 13-31.
Sexagesima. Biblical—" IS MY LORD." John 20 : 24-31.
Quinquagesima. Missionary — Hermannsburg Society. Acts 10 : 34-48.

LENT.

February 21, 28. March 6, 13, 20, 27.

I. Biblical—HIS HUMILIATION AND EXALTATION. Phil. 2 : 5-11.
II. Historical—THE CHURCH OF THE REFORMATION : DOCTRINE. Eph. 2 : 13-22.
III. Biblical—" THE OBEDIENCE OF ONE." Rom. 5 : 12-21.
IV. Biblical—" WHO HAS REDEEMED ME?" I Pet. 1 : 13-21.
V. Historical—THE CHURCH OF THE REFORMATION : WORSHIP. II Chron. 7 : 1-3 ; I Cor. 14 : 20 ; Eph. 5 : 19, 20.
Palmarum. Biblical—PROPHET, PRIEST, KING. Heb. 1 : 1-14.

EASTERTIDE.

April 3, 10, 17, 24. May 1, 8, 15, 22.

Easter. Biblical—" THE THIRD DAY HE ROSE AGAIN." John 20 : 1-18.
I. Missionary—BUILDING CHURCHES. I Kings 6 : 11-22.
II. Biblical—" THAT I MIGHT BE HIS." Eph. 2 : 1-10.
III. Historical—THE CHURCH OF THE REFORMATION : INNER LIFE. Matt. 7 : 15-29.
IV. Biblical—" THE DAY OF THE LORD." II Pet. 3 : 6-14.
V. Missionary — SCHLESWIG - HOLSTEIN SOCIETY. Acts 13 : 1-3, 44-52.
Exaudi. Biblical—" ASCENDED INTO HEAVEN." Acts 1 : 4-14.
Pentecost. Biblical—THE HOLY SPIRIT. (Art. III.) John 16 : 7-15.

AFTER TRINITY SEASON. THIRD QUARTER.

May 29. June 5, 12, 19, 26. July 3, 10, 17, 24, 31. August 7, 14, 21.

Trinity. Historical—EARLY DUTCH LUTHERANS IN AMERICA. Gen. 12 : 1-9.
I. Biblical—MORAL INABILITY. I Cor. 2 : 9-16.
II. Missionary—OUR ORPHAN'S HOMES. James 1 : 22-27.
III. Biblical—THE SPIRIT'S CALL. II Thess. 2 : 13-17.
IV. Historical—THE SWEDES ON THE DELAWARE. Luke 12 : 31-40.
V. Biblical—" TO OPEN THEIR EYES." II Cor. 4 : 1-6.
VI. Missionary—NEUENDETTELSAU FOREIGN MISSIONARY SOCIETY. Acts 9 : 36-43.
VII. Historical—WILLIAM ALFRED PASSAVANT. Heb. 11 : 24-40.
VIII. Biblical—" BORN AGAIN." I Pet. 1 : 22-25.
IX. Practical—WHAT CAN THE LEAGUER DO FOR HIS CHURCH? James 2 : 17-26.
X. Biblical—" REPENT AND BE CONVERTED." Acts 2 : 37-47.
XI. Missionary—THE UNCHURCHED MASSES. Mark 6 : 34-46.
XII. Biblical—JUSTIFICATION BY FAITH. Heb. 2 : 1-4 ; Rom. 1 : 16-19.

FOURTH QUARTER.

August 28. September 4, 11, 18, 25. October 2, 9, 16, 23, 30. November 6, 13, 20.

XIII. Historical—EARLY GERMAN LUTHERANS IN AMERICA. Joshua 1 : 1-11.
XIV. Biblical—SANCTIFICATION. I Thess. 5 : 9-28
XV. Missionary—FREE LUTHERAN CHURCH OF HANOVER (SOCIETY). Acts 15 : 6-35.
XVI. Biblical—" THE HOLY CHRISTIAN CHURCH." Eph. 5 : 15-33.
XVII. Historical—THE SALZBURGERS ON THE SAVANNAH. Matt. 5 : 1-12.
XVIII. Biblical — " THE FORGIVENESS OF SINS." Isa. 1 : 16-20.
XIX. Missionary — DEACONESS' MOTHER-HOUSES IN AMERICA. Rom. 16 : 1-12.
XX. Biblical—" THE RESURRECTION OF THE BODY." I Cor. 15 : 12-57.
XXI. Historical—LUTHER, THE TRANSLATOR. Rev. 10 : 1-11.
Reformation Day. Historical—THE NINETY-FIVE THESES. Jude.
XXIII. Biblical—" THE LIFE EVERLASTING." Matt. 25 : 31-46.
XXIV. Missionary—WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY (GENERAL COUNCIL). Acts 16 : 8-15.
XXV. Practical—A THANKSGIVING DAY LESSON. Ps. 103.

Young Women for the Ministry of Mercy*

By Miss Blanche Christy

CURRENT church usage applies the term, "the diaconate," to the ministering in works of mercy under control of the Church. Diaconate in a general sense is ministry—service. Young women consecrated to this ministry are called deaconesses, and these exercise a love born of living faith in Christ toward the helpless and needy. The "Apostolic Constitution" bears testimony to the worth of deaconesses in all manner of church services with these words: "We need deaconesses for many things. So in our Church we need young women in this organized and consecrated service" for many things.

But when a need is great it can be simply stated; it is only when there is doubt as to a real need that reasons must be multiplied. If we believe that this is a true service done to the Lord in His needy ones, then we know there is a need for such workers. Some may regard this as a matter of mere sentiment, but it is a matter of Christian devotion and fortitude and of hard work. To understand the need fully let us consider the growth and the nature of the deaconess calling.

To Phœbe was intrusted the carrying to Rome of the Epistle of Paul to the church in that city, and her the writer commends to these Romans as a sister and a servant of the Church at Cenchrea. He asks that they receive her worthily, as saints ought to receive a person in her office, on her errand and with her indorsements.

This pious woman may have gone to Rome to look after women of the Cenchrean and Corinthian churches, who had removed to the capital of the world. In the discharge of special commissions they were commanded to assist her should she need help, for she had been a helper of many, and of the apostle himself.

While all we know of Phœbe is contained in two verses of Paul's Epistle to the Romans, she has throughout the entire history of the Christian Church been looked upon as a deaconess, the function of her office corresponding to that of deacon of the Apostolic Cnurch—but only so far as the original design of the diaconate was concerned. For certain limitations were made, based on the injunctions of Paul in those verses concerning the impropriety of woman's teaching publicly and the propriety of her keeping silent in the churches.

Now, if I seemingly disregard the teaching of Paul on this point, I am speaking upon request of some in authority, not from a desire to teach, prefering to "learn in quietness." But were the women in our chuches of to-day to observe Paul's command to the letter, where could our Sunday schools find teachers? I fear the dearth would be so great that many children would be deprived of instruction they now receive, and some schools even be closed.

The women spoken of in Romans who labored in the Lord were probably deaconesses, but no other traces of the office are found in the New Testament. A little later than this there is undoubted proof that such an order existed. They were consecrated to their office by the laying on of hands of the bishop and his blessing. This consecration was forbidden by the Nicene Council, lest it appear as if the deaconess was consecrated to perform priestly functions. Their duty consisted in the care of the poor, sick and imprisoned. In some churches they prepared the female catechumens for baptism. The existence of the order of deaconesses was not protracted, though the name continued to be used as in the Greek Church to designate officers in convents. They were still found in Constantinople at the end of the twelfth century aiding at the communion. The total disappearance of the deaconesses was, to a large extent, due to the States having assumed the care of the poor and sick, and the gradual introduction of infant baptism.

The institution of deaconesses in the Protestant Church is of recent origin. Among the rare notices of the existence of deaconesses since the Reformation is one in connection with the Puritan Church in Amsterdam. In Governor Bradford's "Dialogue" it is stated that there was one deaconess "who visited the sick, relieved the poor, and sat in a convenient place in the congregation, with a little birchen rod in her hand, and kept little children in great awe from disturbing the congregation."

There came to a little village on the Rhine in 1833 a discharged prisoner named Minna. Longing in her loneliness for help temporal and spiritual, she hastened to Theodore Fliedner, the young, active Lutheran pastor of the village parish. She told him of her anxiety to gain her daily bread honestly, but she had no means of doing so. For her and others like her the young pastor felt most strongly the necessity for providing a refuge before they returned to domestic life. He was without means, but he prepared a place of refuge for the poor woman in a little summer house 12 feet square. Soon appeared a second applicant. The summer house made a sitting room by day; above it an attic, reached only

* A paper read at the Luther League of Ohio, May 28, 1902.

by a ladder placed against the window, served for a bedroom. This was the only asylum in Germany until, with the help of others, a neighboring house was rented for the purpose. "The history of the founding and development of the first institution at Kaiserwerth is a type of the foundation of all the others," for the growth was gradual.

The organization of a Protestant female diaconate was accomplished in 1836, under Pastor Fliedner, in Kaiserwerth-on-the-Rhine. The movement was not in the interest of a mere revival of an ancient churchly order, nor meant to be a copy of the Roman Catholic Sisterhoods. It grew out of a deeply felt need of trained nurses in hospitals.

Fliedner tells us himself, "The state of the sick poor had long weighed heavily on our hearts. How often have I seen them fading away like autumn leaves in their unhealthy rooms, lonely and ill cared for, physically and spiritually utterly neglected! How many towns, even populous ones, were without hospitals! And what hospitals they were, even where they did exist!—I had not unfrequently found the gates adorned with marble when the nursing within was bad. And what can I say of the spiritual ministrations? Little thought was given to that. And should we deem our evangelical Christian women incapable or unwilling to undertake the task of Christian nursing? If, again, the Church of apostolic days had made use of their powers for the relief of its suffering members, and organized them into a recognized body under the title of deaconesses, and if for many centuries the Church had continued to appoint such deaconesses, why should we longer delay the revival of such an order of handmaids devoted to the service of their Lord? Women who love godliness have often peculiar gifts of comforting others and alleviating their sufferings.

"These reflections," continues Fliedner, "left us no peace. We now looked quietly round for a house for the hospital. Suddenly the largest and finest house in Kaiserwerth came into the market. We had no money; however, I bought it. With 'one table, some chairs with half broken arms, a few worn knives, forks with only two prongs, wormeaten bedsteads and other similar furniture' which had been given to us, in such simple guise did we begin our task, but with great joy and thankfulness."

The first deaconess was Gertrude Reinhardt, the daughter of a physician. She had for many years assisted her father in nursing and attending to the sick. Such, then, was the modest beginning of the deaconess work of modern times. "The Kaiserwerth deaconesses take no vows, wear no crucifixes, and are distinguished by simplicity, but not necessarily uniformity, of dress. One of the chief characteristics of the order is that, unlike the sisterhoods of charity of the Roman Catholic Church, they are presided over by men."

This institution, now grown to large proportions, educate three kinds of deaconesses. The first class are nurses, the second are teachers and the third class parochial deaconesses.

The work of the deaconess nurse is not confined to well regulated hospitals. She is found working among the poor in crowded tenements of large cities, in the lowliest of homes, where there is famine or an epidemic of infectious diseases, upon the battlefield and in the army hospital. Before Florence Nightingale won distinction as a nurse in the Crimean War and as the organizer of the hospital system in the British Army, she took a course of training under Pastor Fliedner at Kaiserwerth. Hundreds of deaconesses have showed upon the battlefields of Europe what weak woman's hands can do toward relieving suffering.

"A youth had marched forth and fighting he fell,
Found, who can tell by what miracle, breathing, tho shattered,
And borne to the rear by his comrades, pierced, bleeding and torn.
Where for long days and nights with the wound in his side,
He lay, dark.

"Oh, is it a phontom? A dream of the night?
A vision which fever hath fashioned to sight?
The wind wailing ever, with motion uncertain,
Sways sighingly there the drenched tent's tattered curtain
To and fro, up and down. But it is not the wind
That is lifting it now. A pale woman enters.
With eyes dimmer and dimmer
The sufferer sees that still form floating on.
She pauses. She stands by his bedside all silent.
She lays her white hand on the brow of the boy.

"A light finger is pressing
Softly, softly the sore wounds; the hot blood-stained dressing
Slips from them. A comforting quietude steals
Through the rack'd weary frame.
The sweet form before him, it is surely Death's angel Life's
Last vigil keeping! A soft voice says—'Sleep!'
And he sleeps; he is sleeping."

The teaching sisters are employed in the training schools connected with the mother-houses, in homes for orphan children, in parochial schools and in the higher schools for girls in Lutheran countries of Europe. The parochial deaconess renders aid to the pastor in parish work by visiting the poor and sick, seeking out the destitute, distributing the gifts of the congregation among the needy and welcoming the stranger in the sanctuary. The work has increased with

wonderful rapidity. In Cairo and Alexandria, Egypt, there are hospitals controlled by German deaconesses; here the sick of all nationalities and confessions are cared for. Touching things are experienced by these sisters. An Englishman of good family, after recovering from a drunken spree in the hospital at Alexandria, tried to slip away, but was told he must speak to the head sister. He replied, "That I cannot do; she will speak to me as my mother and that I cannot stand."

A nephew of the first deaconess was called to Jerusalem as a missionary. When he arrived he found an epidemic raging, and sent to the German motherhouse for sisters to help in the work of mercy. As a result there are now on Mt. Zion, in Jerusalem, a hospital and a girls' school. Pupils of this school are teaching in Arab girls' schools in Palestine and Syria.

In 1849 Pastor Fliedner brought with him to America four consecrated women, who became the nucleus, under the direction of Dr. Passavant, of an institution for deaconesses at Pittsburg. Of the growth from this small beginning we know, for by it was introduced the deaconess work in America, not only in the Lutheran Church but in other churches.

The motherhouses in Baltimore, Omaha, Philadelphia and Milwaukee are doing noble work, but they send forth their calls for more workers. I remember hearing the late Rev. W. A. Passavant, Jr., say that all the sisters trained in the motherhouse under his supervision were needed in the hospitals; for this reason requests for parochial workers in the cities had to be refused. Possibly the hardest undertaking for deaconesses in our country is that of taking care of the sufferers at the Home for Epileptics at Rochester, Pa. But they do not shrink from this; they are tnere nobly caring for those afflicted people.

Many of our American girls enter city hospitals for training as nurses, but few have entered the training schools of our church hospitals, where more is offered to a Christian girl.

For the Catholic girl there seems to be a fascination about the life of a nun, though by the vow taken she is separated from home and family for life. Then why should not more of our English Lutheran girls devote themselves to this work? Many in homes where want is unknown spend years in idleness, making useless trifles and trying to bring about mental development by reading the latest light literature, all the while sighing for a career.

Here is work open to her; there are earnest Christian duties to be performed; hard at times, but such as bring comfort and happiness to others.

Then for the girl who must earn her own livelihood the necessary comforts of life and a home are assured, though no possessions are acquired; there is not need for them as long as she remains in the sisterhood. And, too, there will be greater spiritual privileges which appeal to the true girl, for in her struggle for bread she may be robbed of time for some of these.

Should a woman be better adapted for teaching than for nursing, that work may be given her; but when the course of training is completed the deaconess is fitted for anything she may be called upon to do. If one with superior education prove that she have attainments and force of character above the ordinary, place can be found for her as a directing sister in some institution.

The essentials for a successful deaconess are an ordinarily good education, good health, good character and a good heart. Then her mission will be:

"To nurse
And to soothe, and to solace, to help and to heal
The sick world that leans on her."

"To uplift,
Purify, and confirm by its own gracious gift
The world, in despite of the world's dull endeavor
To degrade, and drag down, and oppose it forever."

Lutheran Literature

It is more than probable that many of our people share that mistaken notion that Lutherans do not buy literature. This was perhaps too true in the years that are past, and we would be glad to see the sale of distinctive Lutheran literature much larger than it is. Yet it is an evidence that our people are reading to state that there are in this country no less than ten Lutheran publication houses of various synods and languages, all of which are at least self supporting, and several of which annually devote large amounts of money to the missionary and benevolent operations of the Church. Lutherans publish at the present time no less than 169 periodicals in the United States. These periodicals are printed in many different languages. Lutheran books are coming from the presses daily, and the demand for them is such as to make it a common experience to find them on the shelves of the general book stores. The day is not passing, it is past, when you can count yourself an intelligent Lutheran, if you do not read the papers and books of the Church.—*The Lutheran.*

Luther League of Indiana-Kentucky

Sixth Convention, Mulberry, Ind., Sept. 1-2

By Josie H. Koons

THE sixth annual convention of the Luther League of Indiana and Kentucky was held in Zion's Church of Mulberry, Ind., Rev. W. J. Serberling, pastor, September 1 and 2. The visiting delegates were entertained by Zion's and Fair Haven congregations. Although the attendance of delegates was comparatively small, a most interesting convention was held, and all responded heartily in the general discussions which were very helpful.

The convention opened Tuesday, September 1, at 3 p.m., with the devotional services conducted by the president and pastor *loci*, Rev. W. J. Seiberling. Mr. John D. Cook spoke the words of welcome, and, owing to the absence of the vice-president, Rev. W. S. Dysinger, the president answered in a few words of response. The roll of individual Leagues was called, the attending delegates of each League responding, by stating the nature of the work taken up and the difficulties peculiar to each. At this point our genial general secretary, Luther M. Kuhns, made his appearance, and addressed the convention on the nature and value of the Luther League topics.

ZION'S CHURCH, MULBERRY,
One of the Churches Where Convention Was Held

In the evening a large audience gathered to hear Rev. A. C. Anda, Western Field Secretary of the General Council. His address was "The Luther League of America." It was an eloquent and masterly address, in which was set forth the significance of our name and how it speaks for the loyalty of our young people to the Church of the Reformation.

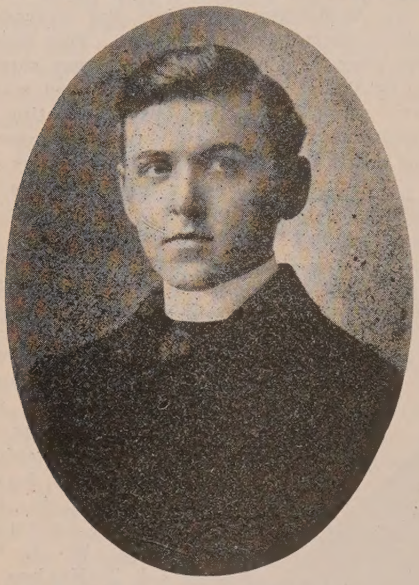
On Wednesday morning the convention held a short business session. This session was opened by a half hour prayer service, led by Rev. L. M. Kuhns. The object was to have a model Luther League meeting, in which the topic for Sunday, September 6, was used. The subjects for short papers suggested in the Luther League Review, were assigned as follows: "What is the Doctrine of the Trinity?" Rev. A. C. Anda; "Why Does the Church Hold This Doctrine?" Rev. H. L. Stuckenberg, Camden, Ind.; "What is the Scriptural Rev. W. J. Sei- I. T. Kayhoe, Elwood, Ind.; "What is the Importance and Practical Value of the Creed?" Rev. W. J. Finck, Anderson, Ind. At the business session the motion made at the Goshen convention to change the name to the single form. "The Luther League of Indiana," was considered pro and con, and a two-thirds vote decided in favor of the change. The motion that all Leagues in adjacent States having no State organizations be entitled to membership was lost.

The election of officers resulted as follows: Pres., Rev. W. J. Serberling, Mulberry, Ind.; vice-pres., Rev. J. F. Kayhoe, Elwood, Ind.; cor. sec., Rev. W. J. Finck, Anderson, Ind.; rec. sec., Miss Josie Koons, Mulberry, Ind.; treas., Louis B. Mayne, Camden, Ind.

At the afternoon session an address was delivered by Mr. John Knauer of Lafayette, Ind. His subject was, "Lord, What Wilt

Thou Have Me to Do?" The address was followed by a spirited and interesting discussion.

The subject, "How to Make Our League Services Profitable, Spiritually, Intellectually and Socially," was discussed by three-minute talks, and was one of the most helpful features on the programme.



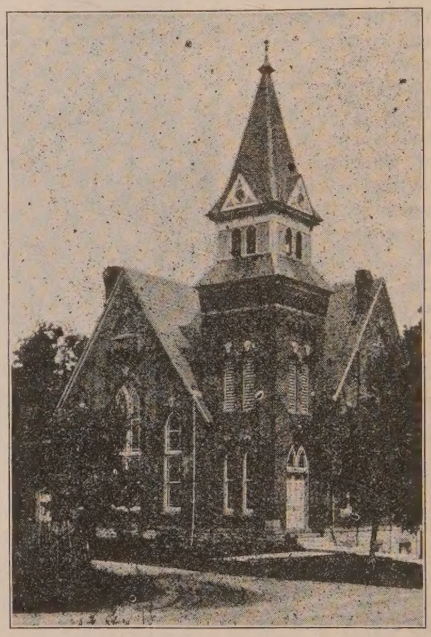
REV. W. J. SEIBERLING,
President of the Indiana League

Rev. W. J. Finck addressed the convention on the subject, "What Constitutes Loyalty to My Church." He divided the word loyalty into three elements—knowledge, love and service. He showed how these three must be combined in order to be truly loyal to the Church.

At the evening session another large audience gathered to hear the general secretary, Rev. Luther M. Kuhns, who spoke on "The Lutheran Church—Her Past and Future." Eloquently did he exhort the young people to remain faithful to a Church of such a glorious past, and to become factors in making her future even more glorious. Rev. W. J. Finck, in behalf of the convention, thanked the Luther Leagues of Mulberry and Fair Haven for their kind hospitality. After the singing of the Luther League Rally Hymn the convention adjourned, with the benediction by Rev. Luther M. Kuhns.

The Way of Looking

Some one has gathered together this little group of contrasts: Two boys went to gather grapes. One was happy because they found the grapes; the other was unhappy because they had seeds in them. Two men, being convalescent, were asked how they were. One said, "I am better to-day;" the other said, "I was worse yesterday." When it rains, one man says, "This will make mud;" another, "This will lay the dust." Two boys examined a bush. One observed that it had a thorn; the other, that it had a rose. Two children looking through colored glasses, one said, "The world is blue," and the other said, "It is bright." Two boys having a bee, one got honey, the other got stung. The first called it a honey-bee; the other, a stinging bee. "I'm glad that I live," says one man; "I am sorry that I must die," says another. "I am glad," says one, "that it is no worse;" "I am sorry," says another, "that it is no better." One says, "Our good is mixed with evil;" another says, "Our evil is mixed with good." So a portion of Saul's people rallied about him to make the best of him, and another part were sullen and brought no present to the new king. It is a great test, this attitude which we take to the daily opportunities and duties of life.



FAIR HAVEN CHURCH,
Where a Session of the Convention Was Held

Earnest Lives

The Church of Jesus Christ calls young men into active service to-day, not only to meet the need of sinning humanity and hold aloft the Cross, but to redeem and establish by consistent, earnest lives "the name which is above every name," by showing the world that for Christian men to live is for Christ to live.

Luther League of Illinois

Ninth Convention, at Chicago, Sept. 3-6

By May C. Mellander

ONCE more the Luther League of Illinois has met in convention, and once more we can say that it was the best in the history of the organization. Each year witnesses a growth which bodes well for the future of the Church and the League.

The ninth annual convention of the Luther League of Illinois was held in Chicago September 3-6. The first session was held on Thursday evening in the beautiful auditorium of the Y. M. C. A. Building. The meeting was opened with a song service under the direction of Mr. M. A. Munson of Chicago, who was the chairman of the Committee on Music for the convention, which was a special feature throughout the assemblage. A chorus, under the direction of Mr. Charles Riddell, rendered two excellent numbers during the evening.

The opening devotional exercises were conducted by Rev. S. C. Simonson and Rev. Noyd of Chicago and Rev. H. B. Reed of Evanston, after which the "Gloria Patri" was sung. A vocal solo was rendered by Miss Eleonora Olson of Chicago.

An address of welcome was made by Mr. M. C. Olson, president of the Chicago League. He said it was particularly pleasant to welcome the State League back again to the place of its birth, a city with 150 Lutheran churches. Mr. Olson spoke of the position the League holds to-day. It is an organization which has come to stay, despite any opposition. Had it been the work of men alone it would have come to naught ere this, but some greater and higher power has aided the movement.

Rev. C. Christenson of Geneva responded. He said the delegates and visitors were not in the city for the purpose of sightseeing, but because all were heart and soul interested in the League. Rev. Christenson spoke particularly of the three great enemies the League had to fight—ignorance of the Lutheran Church, prejudice, and indifference.

The opening sermon for the convention was preached by Rev. M. W. Hamma, D.D., of Baltimore, Md., president of the General Synod Board of Home Missions. The theme for the sermon was, "The Mission of the Lutheran Church to the Twentieth Century." The different elements of which he spoke concerning this mission were:

1. The necessity to contend with renewed earnestness for the absolute supremacy of the sacred Scriptures.

2. To teach with renewed insistence the permanence and realism of the fundamental doctrine of Christianity as re-established in the Lutheran reformation.

3. To preach a religion of education and intelligence, as against emotionalism and sensationalism of to-day.

4. How, as a denomination, we shall adjust ourselves to this mission.

It was a strong sermon, which left a deep impression on all who heard it, and was a fitting beginning to a series of meetings at which the theme, "The Lutheran Opportunity in America," was to be discussed.

The singing of the "Battle Hymn," the reading of the collect for peace by Rev. L. M. Kuhns, General Secretary of the Luther League of America, and the Lord's Prayer repeated in unison closed the first session, Dr. Hamma pronouncing the benediction.

An informal reception was held at the close of this session, thus affording an opportunity of meeting friends from various parts of the State.

Second Session

The second session opened on Friday morning with devotional exercises led by Rev. G. Nelson of Chicago. The subject for the morning talk was "Christ With Us."

At the close of this session a business session was held. The Committee on Credentials reported 160 delegates and visitors present, representing 57 societies. Reports of officers were read, and committees were appointed.

The programme for the morning consisted of a paper on "The Past and Its Lessons," by Rev. Peter Peterson of Galesburg. It was an excellent paper, full of historical value. He said in part:

The Lutheran Church is a conservative Church, cherishing most tenderly the memories of her great past, listening most reverently to the testimony for divine truth from her early saints, willing to learn from the experience of her former champions.

The first source of American Lutheranism was the Dutch. In 1623 we find Lutherans among the colonists of New Amsterdam. These were persecuted by the Dutch Reformed Church by fines and banishment. The first pastor, Rev. Goetwater, who came in 1657, was sent back. Not until 1671 did they receive a pastor to care for their souls.

The Swedish Lutheranism on the Delaware is the second source. The first colonists, headed by the Rev. Torkillus, arrived in 1638. More people and pastors followed, and the condition testified to spiritual and temporal prosperity. During the latter half of the century they were for a long time neglected by the Mother Church. Charles XI finally sent over ministers and books. Then were erected the magnificent churches which still stand as monuments to the generous Christian zeal of these churches. Missionary zeal, religious toleration, are among the characteristics of these Swedish Lutherans.

The third and greatest source of American Lutheranism is the German. By the beginning

of the eighteenth century the immigration from Germany is fairly begun. The Palatines settle in New York and Pennsylvania, the Saltzburgers in Georgia. Others follow and settle from Maine to Georgia. The want of pastors is felt everywhere.

Heinrich Melchior Muhlenberg, who came from Halle in 1742, is the patriarch of the Lutheran Church of America.

The past teaches us to look ahead, to prepare in the present to meet the issues of the future. It teaches us to be loyal to our confessional standards, to be zealous in works of mission at home and abroad; it teaches valuable lessons with regard to church union. The past assures us that the truth as confessed by our Church is strong enough to overcome all obstacles, surmount all difficulties, recuperate after apparent defeat. It teaches and exemplifies living piety.

Third Session

On Friday afternoon the delegates assembled again in the lecture room of the Y. M. C. A. Building, where all the day sessions were held. After the singing of several hymns, the Scripture was read and prayer offered by Rev. T. O. Sigmund of Grand Rapids, Mich.

A paper on "Good Committee Work," prepared by Miss Nellie Swanson of Galesburg was read. This practical paper will appear in full in the LUTHER LEAGUE REVIEW. The subject for the afternoon discussion was the Luther League Topics. The following divisions were discussed: "What?" by Rev. Charles P. MacLaughlin of Chicago; "Why?" by Rev. C. E. Hoffsten, Rock Island; "How?" Rev. J. R. E. Hunt, Chicago. A general discussion was then participated in by many of those present. Many helpful thoughts were brought out on this subject, and there was a general feeling that the Topics should be used more and more. A vocal solo was beautifully rendered by Miss Ellyn Swanson of Chicago. Rev. J. Quello closed this meeting by pronouncing the benediction.

Fourth Session

On Friday evening three successful and enthusiastic rallys were held in different parts of the city. Excellent music was rendered at each place, and inspiring and helpful addresses bearing on the theme for the convention and on the Luther League work in general were delivered. The following were the speakers:

North Side—Dr. F. L. Sigmund, president Carthage College; Mr. C. A. Wendell, Rockford.

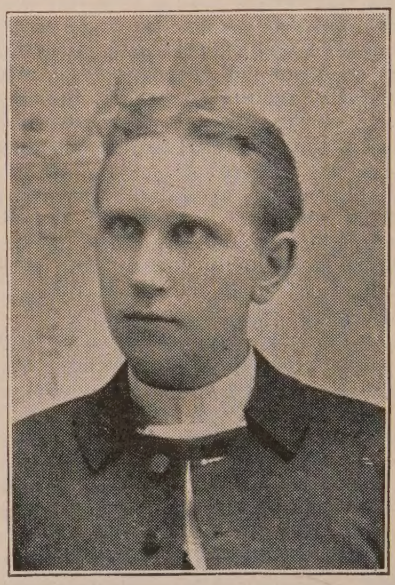
West Side—Rev. J. W. Brandelle, Austin; Rev. W. H. Blancke, Davenport, Ia.

South Side—Prof. C. J. Sodergren, Augustana College; Rev. Luther M. Kuhns, General Secretary Luther League of America.

Fifth Session

The Saturday morning session opened with devotional services led by Rev. W. G. Peterson of Lisbon. The subject for the morning talk was "Working With God."

At the business session reports of committees were heard. In connection with these reports various phases of the work in the State were discussed. The Committee on Resolutions, among other things, recommended that special statistical blanks be prepared by the National Executive Committee, and put on the market for use in the State and District League work. The statistical secretary reported a membership of some 3,000, representing 55 Leagues. Six additional societies were admitted into the State organization at this time.



REV. CARL CHRISTENSON,
President of Illinois State League

At this session Rev. A. C. Auda of Chicago, Western Field Secretary for General Council, spoke on "The Present and Its Inspirations." It was an inspiring address, arousing in each one a desire for greater activity in all church work. He spoke first of the numerical strength of the Church to-day. Stress was laid on the work in the foreign field, but particularly on the work of the home missions. There is a great need of continued activity, and also for mutual love and confidence, in order to accomplish all that which the conditions of the present time offer.

Sixth Session

Dr. C. J. Hessen of Chicago led the devotional exercises at the opening of this session on Saturday afternoon.

The result of the morning election of officers was announced at this time. The following were elected to serve for the coming year: Pres., Rev. Carl Christenson, Geneva; rec. sec., Miss Kate J. Lindseth, Chicago; treas., Mr. Fred. R. Matson, Chicago; sta. sec., Mr. Ludwig Swenson, Rockford; Executive Committee: Rev. Charles P. MacLaughlin, chairman, Chicago; Rev. C. O. Solberg, Chicago; Miss May C. Mellander, St. Charles.

The newly elected president was escorted to the platform by the General Secretary, Rev. L. M. Kuhns, and Mr. M. C. Olson of Chicago. Rev. Solberg, the faithful and hard working president for the last five years, who through press of other work could not accept the presidency again, spoke feelingly to the delegates, and the new president, Rev. Christenson, responded in a few words, in which he thanked the convention and asked for the co-operation of all.

The address of the afternoon was delivered by Prof. L. A. Vigness, president of Pleasant View Luther College, Ottawa. He spoke upon the "Luther League Pledge." He said in part:

When we here speak of the Luther League Pledge we mean no other than the vow of baptism, reviewed in the act of confirmation. In that covenant with the Triune God we have vowed to renounce the devil and all his ways and all his works, and to be true and loyal to God throughout our lives. The Christian will remember his pledge in faithfulness to the Triune God. He will be constantly on his guard against the wiles of Satan. He will be true to God, though, like Daniel, he may have to go into the lion's den. Should we not receive inspiration for the great work that lies before us in this land? May the spirit of God give us clearer knowledge, larger ambition and greater strength to go forward to conquer the land for Him.

The subject of the Junior Luther League was then brought up. Two papers were read on this subject, one on "How to Organize and Operate," by Miss Sophie M. Hasselfeldt, Chicago, and "A Stepping Stone to the Catechetical Class and Senior League," by Miss May C. Mellander, St. Charles. These papers will appear in the REVIEW.

A series of 25 queries, bearing upon all questions of Luther League work, were placed in the hands of all present. These, under the direction of Rev. A. D. Crile of Chicago, were discussed by many of the League workers, who told of their experiences in various departments. Many helpful suggestions were made.

At the close of the session the delegates, visitors and friends left for Humboldt Park, where a dinner was served in the beautiful park pavilion. A very pleasant evening was spent in sociability, and in making the bond of Lutheran fellowship stronger.

Seventh Session

The last session and the climax of the convention was held on Sunday afternoon at 3 o'clock in Immanuel Swedish Lutheran Church. After worshipping in the various Lutheran churches in the city in the morning, a gathering of some 1,200 eager and enthusiastic Lutherans made it a meeting long to be remembered.

Prof. A. A. Holmes opened the afternoon services with an organ solo.

The opening devotional exercises were conducted by Rev. Chas. P. MacLaughlin of Chicago, D. M. C. Ranseen, Chicago, president of General Council, and Dr. W. L. Hunton of Chicago.

The convention chorus rendered two anthems in a most pleasing manner, while beautiful solos were sung by Miss Ellyn Swanson and Miss Teckla Leafbourg.

The first address of the afternoon was delivered by the former president, Rev. C. O. Solberg of Chicago, who spoke upon "Some Elements of Spiritual Power." He said in part:

It is said that 30,000 people can stand upon the pavement of St. Peter's at Rome and hear the chanting of the priests and receive the holy benediction. At the center of the ancient pile, under the dome of Michael Angelo, is a resplendent tomb. There rests the body of the Apostle Peter. Worthy the man who could reply to the questioning of the Christ, "Lord, Thou knowest that I love Thee." One of the mightiest elements of spiritual power is the love of the Lord Jesus Christ.

Have you noticed the dewdrop clinging to the leaf in the early morning? So tiny a globule of water, it yet reflects the glory of earth and sky. But all this splendor comes from on high, from the glowing sun. Another element of spiritual power is the endurement of the Spirit. Every excellence of Christian character is from above; nothing from below.

The Luther League movement is distinctly American. It goes upon the principle that before every person should be placed all possible incitement to individual effort in seeking religious culture and spiritual attainment. It believes and accepts in the widest interpretation the command of Paul—to put on the whole armor of God.

The principal address of the convention, to which all had been looking forward, was delivered by Rev. Luther M. Kuhns, the General Secretary of the Luther League of America, whose presence throughout the entire convention added special interest and inspiration. Rev. Kuhns, in speaking of the Lutheran opportunity of to-day, made a rousing address, which moved every one and which we wish we might give verbatim. From history we draw inspirations for our work. He said, among other things:

Three men stand out as types of leaders. Moses, the law giver, who stands out in all greatness and majesty of character, to whom God gave such great power to look into the future.

St. Paul, the type of a Christian who is true and faithful to the calling of God, and who carried the tidings of the Cross to lands beyond. Martin Luther, who led the world into the safe harbor of Jesus Christ. In the early history of the Lutheran Church we draw inspirations. To-day the Luther League has a work to do. It does not stand for interference synodically, but for co-operation. With this spirit there is an opportunity for great things. In this God has ordained a matchless opportunity for the future, a missionary opportunity which we must not neglect. Do not forget the children of a common mother. Divine Providence cannot be provincial. Greater than Luther is Jesus Christ, the corner stone. Beginning at Jerusalem, we shall be witnesses for Him, and this country, the land of the true and the brave, is the one He meant us to witness in.

After this stirring address the Luther League Rally Hymn was sung with increased earnestness. The Lord's Prayer was repeated in unison, and Rev. L. Harrisville closed the convention by pronouncing the benediction.

As each one left the church and the convention city it was with a feeling of love and reverence for their Church, and with a desire to further this "Lutheran Opportunity in America."

Luther League Topics

Reformation Festival. Oct. 25, 1903.

The Marburg Colloquy

Historical Topic reviewed by Rev. D. H. Geissinger, D.D.

The Marburg Coloquy grew out of the controversy concerning the Lord's Supper. The Zwinglians contended for the purely symbolical nature of the Sacrament. That the elements of bread and wine symbolize or merely represent the body and blood of Christ. Luther and the German theologians with few exceptions contended for the doctrine of the "real presence." Repudiating the gross and unthinkable Romish doctrine, Luther and the German reformers held most firmly to that scriptural conception in which the sacrament is apprehended as actually presenting and offering the spiritual realities that are identified with it.

There was a widespread and very earnest desire that these two parties should come to an understanding, and, if possible, to a formal agreement. Leaders in the Church and in the Government argued that it was of the utmost importance that there should be peace and harmonious co-operation among all the friends of the Gospel. This would insure more effective and successful opposition to Rome. Luther was reluctant in regard to the proposed conference, but at last gave his consent.

The opening was held October 2, 1529. Luther opened the discussion. Solemnly he declared his conviction that what he had written concerning the Lord's Supper was the truth; that he was ready to hear and refute whatever any one had to offer against His teaching; that He would stand upon the words, "This is My body," being firmly convinced that in this passage we are "bound to maintain the letter."

Luther wrote the sentence, "This is my body," on the table before him. He determined from the first to make the very Word of God his citadel, from which neither friend nor foe would be able to dislodge him.

The disputation continued two days. Luther and Melanchthon, on the one side, Zwingli and Oecolampadius, on the other, were the principal speakers.

Luther insisted that he must believe what Christ says, even though we are quite unable to understand *how* it can be possible. Luther had a difficult task. He could not explain his doctrine to the understanding. It is a doctrine that must be accepted by faith in the Divine Word. Zwingli's doctrine was simple and easy to understand. It was so rational that it left no room for faith in the deepest sense of the word. Zwingli's position exalts the human reason and brings the Divine Word into subjection to human thought.

Luther's position brings every "thought into captivity to Christ." Luther thus labored under a disadvantage. His opponents could not comprehend his arguments. They had another spirit, another point of view entirely.

Luther perceives that his opponents do not understand him. In his eagerness to make his position clear and convincing he trembled lest he should fall into some subtle snare of expression and thus betray his Lord.

Zwingli quoted from St. Augustine to prove that the human body of Christ could not be in every place. Luther replied: "Christ's body is not in the Eucharist, as though it were limited to a particular place." Oecolampadius caught at this statement as an approach to their position, or at least as a concession through which he would be able to put Luther to confusion. He said: "Dr.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

Luther concedes that Christ's body is not in the sacrament as in a place. Let us inquire, What is the nature of Christ's bodily presence?" Luther saw where an attempt to answer such a question would lead. He exclaims: "You will not make me take a step further." He pointed to the words before him, and declared: "Most dear sirs, since my Lord Jesus Christ says, 'This is My body,' I believe that His holy body is really there. See! see!" he exclaimed, "this is our text. You have not yet driven us from it." When all argument and earnest disputation failed there was a desperate appeal made for union on merely sentimental grounds and for prudential reasons.

Zwingli, it is said, was moved to tears. The chancellor exhorted the theologians to come to an understanding. The Landgrave implored them, and used every available influence to bring them into harmony. "There is no one on earth with whom I more desire to be united than with you," protested Zwingli, as with great emotion and extending his hands, he approached Luther and the Wittenberg doctors. The agitation was intense. The scene was impressively dramatic. Another crisis-moment for the great Reformation. To Luther the temptation was greater, because far more subtle than that at Worms. There at Worms Luther opposed open enemies. Here at Marburg he had to withstand ardent admirers and warm personal friends. To have given his hand to Zwingli seems to us a little matter. Almost fircely has Luther been censured for not doing it. But who cannot see now that to have given his hand at that moment would have been to compromise his position. It would have been equivalent to a confession that the great truth under discussion was not essentially important. That would have mortally wounded the Reformation in the house of its friends. If we rightly understand the whole matter, we perceive that Lutner was not declining a merely friendly overture in refusing Zwingli's hand. He was standing for a principle; for a most important and far-reaching doctrinal truth. It was not love that was involved, but faith. In religion these—love and faith—must be carefully distinguished. In the sphere of love we eagerly give the hand to all. In the sphere of faith our conduct cannot always be of our own choosing. It is a dangerous delusion to persuade ourselves that we are in sufficient unity of faith with those who specifically reject the doctrines in which we heartily believe. To say that our differences are unessential is to convict ourselves of the crime of schism; that is, of a rending of the body of Christ.

Immediately afterward Luther said to the opponents: "We do not refuse to recognize you as friends, but only as brothers." He meant as brothers in a common faith.

It was finally agreed that Luther should prepare a statement setting forth the chief articles of the gospel faith. This he did. The document contained articles on the Trinity, the Person of Christ, Original Sin, Faith and Justification, Word of God, Baptism, Good Works, Confession, Civil Authority, Church Order, Infant Baptism, and the Lord's Supper.

They agreed in regard to all the articles except the last. In place of the last they adopted this statement:

"Although for the present time we have not come to an agreement as to the Real Presence of the Body and Blood of Christ in the bread and wine, nevertheless each party, under the dictates of conscience, will cherish and treat the other party in Christian love; and both parties will importunely implore Almighty God to grant us His Holy Spirit, and to confirm us in the right understanding of His truth."

These articles were signed October 4, 1529. On the following day the theologians left Marburg. Thus ended one of the most important incidents pertaining to the inner history of the Reformation.

Twenty-first Week after Trinity. Nov. 1, 1903.

God's Loving Care

Matt. vi: 24-34; I Pet. v: 6, 7

Biblical Topic Reviewed by Rev. C. Armand Miller.

Themes for brief papers: God's providence in nature. God's care for Christian men. Why should we trust Him?

Lessons for our own lives: 1. *Is it folly to be anxious?* Worry never provides anything. It is as helpless to produce bread and butter as to add an inch to one's hight. Indeed, it is a destructive instead of a productive force. It absorbs and scatters energy, saps vigor and hopefulness and murders trust. Where true faith in God and in His providential care exists, anxiety cannot live, and *vice versa*. The Scripture lesson sets forth the folly of anxious care very vividly. It is foolish to think that God, who cares for lilies and birds, should be careless of His dear children. It is foolish for Christians, who know their Father, and are aware of His knowledge of their needs, to act as heathen do, who, in their ignorance of the True God, are not to be wondered at. Let us always remember this trenchant word of our Lord, that to be anxious is *heathenish*. That is worse than folly; that is sin. To be told that "your Heavenly Father knoweth that ye have need," and to insult Him with the fear

that, knowing, He will be less fatherly than an earthly parent, is to sin greatly.

2. *We have a divinely given programme of life.* Surely we will choose to follow it. For much of the failure of life is due to the lack of a proper plan. To make what should be first, secondary, and to exalt the relatively unimportant to the first place, will ruin any business, or indeed, any pursuit of whatever aim. There are two things which claim a place in every life—God and His kingdom on the one hand and the necessities of this life on the other. The question is, which shall come first, from the beginning and all through life? A great multitude say, "After I have gotten myself established in business, after I see my way clear, then I will become a Christian." God says, "Seek ye *first* the kingdom of God." Follow God's plan and you are sure of the best things of both worlds. Follow human wisdom, and you *will* lose the eternal good things, and you *may* lose both worlds. Be wise. Follow the divine programme.

Luther Day. November 8, 1903.

Two Pictures of Luther at Home

Psalm cxviii : 15 ; cxxviii : 1-6
Rev. Charles L. Fry

No greater mistake could be made than to suppose, because Luther was a man who could unflinchingly face the Diet of Worms, therefore his nature must have been rugged, stern and severe. On the contrary, see him amid the happy circle of his home life, and you behold the other hemisphere of his being, each as necessary as its opposite, for the full rounding out of the complete man.

The Artist Koenig has made two pictures which are famous companion pieces, the first illustrating Luther's summer joys outdoors in his garden, the second depicting his winter pleasures indoors by his fireside. The former shows him seated under a trellis of luxuriant grape vines, where his wife and children, and a chosen few of his most intimate friends, are gathered at sunset. Luther, with radiant beaming face, is stretching out his arms toward the youngest child, who by the aid of his mother is just taking its first steps, and tottering to its father, with a big bunch of grapes weighing down its little hands. The oldest boy, mounted on a ladder, is handing down the bunches, while the sweet faced Madeleine is holding out her apron to receive them. The other children are enjoying themselves with various pastimes. The ground is covered with luscious melons. One of Luther's friends is playing on a flute, two others are conversing together beneath the arbor, and another pair are quietly wandering about the garden.

The second picture is of the winter season, and the glowing firelight amid the snow. It is Christmas Eve. In the center of the merry family group stands the Christmas tree, all ablaze with candles and loaded with sweetmeats. Luther is seated just before it, and his devoted Catharine is leaning on his shoulder, with her hand clasped in his, looking into his face with all the tender affection of a wife and mother. On the left is Melanchthon, directing Martin, the oldest boy, how to hit an apple on the tree with his cross-bow. On the right is Aunt Lena, showing little Paul the pictures in a book lying open on the table. Madeleine is holding aloft a new doll with childlike ecstasy. The third boy, pulling a toy behind him, is running to clasp his father's knee; while the baby, in its slip and night cap, all ready for its cradle, has its arms lovingly clasped around its father's neck, for the good-night hug.

These are pictures which touch the heart. And, best of all, they are no mere artistic fancies, but scenes of sweet realities in the actual home-life of the great Reformer, which have been of incalculable influence for good. "No engagements, however pressing, were allowed to interfere with his constant association with his family. In its genial circle he daily found relief and relaxation from his numberless cares. At the table, especially in the evening, when his mind was not preoccupied with the important subjects on which he was writing, he gave the freest expression of his views on all questions suggested by his numerous guests. These people came to his house from all quarters, and represented all classes in the community, from the highest to the lowest. Some of these many terse and pungent sayings were finally collected into his renowned *Table Talk*."

Twenty-third Sunday after Trinity. Nov. 15.

No Merit in Man

II Tim. i : 8-11

Biblical Topic Reviewed by Rev. C. Armand Miller.

Questions to be answered in brief papers: Are we worthy of what we receive? Why does God care for us? What is the source of our spiritual blessings? What is our duty in view of God's goodness?

Lessons for our own lives: 1. *He who is truly wise will recognize his own unworthiness.* Why have you "body and soul, with all your limbs and senses," while so many others lack in bodily or mental equipment?

(*Continued on page* 23.)

Beginning of Protestant Missions in India*

[Ziegenbalg and Plütschau are the two names standing at the head of the October Calendar. The following intensely interesting story of their epoch-making pioneer movement, by Helen H. Holcomb, is therefore told in this number. The Calendar items for October and November will be combined in the next issue, the same as last month.—LITERARY SECRETARY.]

NOT far from the city of Dresden is the little town of Pulsnitz. It lies in a valley surrounded by green meadows, and is hemmed round by thick forests. On June 24, 1683, in one of the most quiet homes in this green valley, a son was born. The parents, Bartholomew and Catherine Ziegenbalg, were plain people, grave and upright. The boy, to whom was given his father's name, was left an orphan at the age of six. The circumstances connected with the death of his mother were graven indelibly on his memory.

Around the bedside in the darkened room were gathered the weeping children. Raising herself by a great effort, the mother in a feeble voice said, "My dear children, I am leaving to you a great treasure, a very great treasure."

The eldest daughter, bending over the mother, said in tones of surprise, "A treasure! dear mother. Where is that treasure?"

"Seek it in the Bible," the dying mother replied. "I have watered every page with my tears."

The boy, left an orphan at so early an age, was tenderly cared for by his elder sister. After he became old enough to understand the parting message of his dying mother, and the Word of God had become in his own experience an inestimable treasure, he resolved, after much prayerful consideration, to devote his life to preaching that Word. In order to thoroughly fit himself for this ministry, he chose the University of Halle, so as to be under the instruction and influence of Francke, which molded his whole future career, as also that of so many others who achieved such a mighty work. He entered this university in 1703 and was delighted to find himself in the society of congenial spirits.

In the year 1612 the Danes had established at Copenhagen a company with a view to embark in commerce with India. The first vessel arrived on the Coromandel coast in 1616 and was soon followed by others. In the year 1621 a treaty was concluded with the Rajah of Tanjore by which a tract of country, 5 miles long by 3 miles broad, on the eastern coast was ceded to the Danes. At Tranquebar, the fort named Dansborg was built, and above this floated the Danish flag. At the time when the building of the fort began the foundation of a church was laid, and the fortress and the Christian sanctuary rose side by side. The new settlement rapidly increased in prosperity, and the harbor was crowded with shipping.

Chaplains were sent out to minister to the Danes and the Germans in the employment of the company. But the propagation of Christianity among the people of India formed no part of the design of the first Danish settlers. The Danes had been in possession of Tranquebar more than eighty years before they gave themselves any concern about the souls of the people around them.

When King Frederick IV ascended the throne of Denmark he found the treasury exhausted and the affairs of the kingdom in a very unsettled condition, but when quiet was restored to his dominions at home, he turned his thoughts to his Eastern possessions and was prepared to lend a willing ear when Dr. Lütkens, one of the court chaplains, set before His Majesty the duty of providing means whereby his Indian subjects could be made acquainted with the Gospel.

When the king began to make inquiries for men willing to undertake a mission to India, Dr. Lütkens offered himself for this service.

"No," said the king, "I cannot send that hoary head to encounter the dangers of the voyage and the devouring heat of the Indian climate. Seek younger men. It is a work for them."

Gladly Dr. Lütkens entered upon such a quest, but in the Church in Denmark he found not one willing and fitted for such a work.

When this report was made to the king he exclaimed, "I am grieved not a little. What! Not one such instrument ready for the Master's use in all my kingdom! Seek for men in Germany!"

Ziegenbalg was at this time throwing all his soul into the pastoral work in Werder. His devotion to duty, his diligence, his habits of self-denial and his acquirements had won for him favorable recognition, and his name was proposed to Dr. Lütkens as a man eminently fitted for the proposed undertaking. Dr. Francke, of Halle, gave to the selection his hearty approval, and proposed as his companion in labor Henry Plütschau, a man of like mind.

The two young men, after prayerfully considering the matter, decided to accept the call, regarding it as God's appointment for them.

Speedily settling their private affairs, on the 8th of October, 1705, according to the directions received, they proceeded to Copenhagen to be examined for ordination. The king and his chaplains received the two candidates with great kindness, but no one besides, not even the bishop, felt much interest in the proposed mission. The young men were not on this account discouraged, and on the 24th of November, 1705, they embarked for India.

The voyage, impeded by frequent storms, lasted eight months. Much of the time spent on the sea was occupied in the study of Portuguese, as a knowledge of this language would enable them to enter upon work immediately on their arrival, as it was spoken by a large number of the people on the eastern coast of India.

On the 9th of July, 1706, the ship in which the two pioneer missionaries had made the voyage anchored in the harbor of Tranquebar. Presently boats pushed out from the shore, and the passengers, the ship's officers and the freight were all landed, but the missionaries, greatly to their surprise and disappointment, were left on the ship. A day passed, and yet another, and still they waited. At length the captain of a ship at anchor near their own, filled with compassion for the patient strangers, brought them to his own vessel and had them rowed to the shore. As they approached the land native boatmen rushed out to pull them through the surf, but an effort was made to prevent this.

No voice in this strange land bade them welcome. Instead, they were ordered to remain outside the gate until the governor had leisure to attend to them. It was a long, anxious day, for the governor with his council did not arrive until four o'clock in the afternoon. What had brought them to the country, the governor curtly asked. When they had made known their mission and presented their credentials, signed

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NOTE.—Read "Men of Might—Indian Missions," by Helen H. Holcomb. Fleming H. Revell & Co., publishers.

by the king's own hand and bearing the royal seal, the governor replied that he could do nothing for them, and advised them to return without delay to their own country. Then turning his back upon the missionaries he was followed by his suite as he returned to his mansion, and the strangers were once more left alone. While they waited in the gathering darkness, one of the governor's suite, more humane than his chief, offered to conduct the missionaries to the house of his father-in-law, where they would find a temporary asylum.

The Danish East India Company had no sympathy with the desire of the king to evangelize the heathen in his Eastern dominions, and secret instructions had been despatched to the Governor in Tanquebar, authorizing him to offer every opposition, and on no account to further the enterprise.

A few days after their arrival the missionaries were permitted to occupy a house close to the heathen and Portuguese quarter. Ziegenbalg began at once to acquaint himself with the rudiments of the Tamil language, though prosecuting the study under great difficulties, without books and without a teacher. A Malabar schoolmaster was at length persuaded to bring his pupils to the house occupied by the missionaries, who were allowed to become learners. And so we have the picture of these two pioneer missionaries, sitting day after day cross-legged on the floor, by the side of the Malabrian children, and gravely making letters in the sand, as did they, and at the same time learning the sound of the letters. In an incredibly short while Ziegenbalg was familiar with coloquial Tamil, and only eight months after his arrival he preached his first extempore sermon.

It was customary at that time for natives, in seasons of famine, to sell themselves for food and raiment, and great numbers of the people had thus come into the possession of the Danes and Germans. The condition of this wretched class excited the deepest pity in the hearts of the missionaries. They accordingly sent a memorial to the governor begging him to instruct the Protestant owners of these slaves to send them two hours a day to the mission house for instruction. The governor promised compliance, the more readily as he had a short time before received instructions from the king to forward to the utmost the work in which the missionaries were engaged.

On the 12th of May, 1707, ten months after the arrival of Ziegenbalg and his companion, the rite of Christian baptism was for the first time administered, five of the slaves who had been under Christian instruction, receiving the ordinance, after having been publicly examined in the Danish Church.

The missionaries now began to feel the need of a house of worship in which to hold Tamil services. The governor opposed the project and threw every obstacle possible in the way of obtaining a site for the proposed building. A suitable site was however secured on the road near the seashore and in the midst of the Tamil population. In great poverty, but in strong faith, the work was begun. The foundation-stone was laid on the 14th of June, 1707, and two months later, on the 14th of August, the new sanctuary was dedicated to the worship of God, in the presence of a large company. To the church was given the name of "Jerusalem."

In the midsummer of 1708 a ship arrived from Denmark, bringing for the work of the mission $1,000, half the expected amount. The other half, with letters for the missionaries, had been put on board another ship, which had been wrecked. This was a sore disappointment, but a greater was in store for them. In landing the cargo the package containing the money for the mission fell into the sea and was never recovered. And now their enemies said derisively, "Did we not tell you that heaven is very high above our heads and Copenhagen very far off?"

But in this time of trial, when their funds were exhausted, the missionaries found that they had friends as well as enemies. One after another came forward, begging their acceptance of such sums as they required, the amount to be repaid when funds should arrive from Europe.

In October, 1708, Ziegenbalg began the translation of the New Testament Scriptures into Tamil. Great difficulties attended such an undertaking, as the native teachers could give little efficient help. The Greek text was closely followed, and the Latin, German, Dutch, Portuguese and Danish versions were consulted, together with the best commentaries at command. To this important work Ziegenbalg devoted himself with great diligence, rightly declaring that great progress in Christianity could not be expected until the people possessed the Word of God in their own language, as the ordained Means of Grace.

While engaged in translating the Word of God, and at the same time busily carrying forward various kinds of missionary work, hindrances began to increase. Ziegenbalg wrote thus of the situation: "God gave His rich blessing to all that we tried to do in His name, and yet we had a determined opposition. The commandant and the whole Privy Council tried in every way to impede the holy work, so that at last it seemed as if they wished to exterminate both us and our congregations." And this was indeed their aim.

Plütschau was charged with rebellion against authority, arrested and publicly dragged through the streets. Ziegenbalg's turn soon came. An official appeared one day before the entrance to the mission house with a mandate for the immediate arrest of Ziegenbalg, who was dragged away, the native inhabitants looking on in speechless amazement. On reaching the fortress, he was thrust into an inner prison, a mere cell, where the heat was so great that life could hardly be endured, and here he was allowed to languish for four months. He was guarded by soldiers and his friends were not permitted to visit him.

When he had spent a month in his cell he was one night awakened by his guard, and writing materials, which had been denied him, were passed into his cell, with a whispered message that all the inhabitants of the town, Christians and heathens, felt sincere sympathy for him.

The governor had not expected that the man, hitherto so full of fiery zeal, would manifest so brave and patient a spirit, and fearing longer to keep an innocent man in confinement, requested his prisoner to write a letter, asking for his release. This Ziegenbalg consented to do, moved by pity for his congregation, whose condition sorely grieved him.

When he, who had suffered so unjustly, once more appeared among his people, every hand was stretched out to grasp his and the Malabarian congregation, gathering about him, wept tears of joy.

The summer of 1709 brought not only relief from many trials, but ushered in a season of greater prosperity than the mission had hitherto enjoyed. Financial help came both from Denmark and Germany, and, greatest of all joy, three additional laborers arrived from Europe. The enemies of the mission were confounded.

They had hoped that the trials through which the missionaries had been called to pass would lead them to decide to abandon the work and return to their own country. Instead, they were extending their borders and new laborers had been added to their number. To add to their discomfiture, the same ship which had brought reinforcements for the mission and means with which to carry on and extend the work, brought also from the King of Denmark to the Governor of Tranquebar explicit commands to render to the missionaries whatever assistance or protection they might need.

The first church built by Ziegenbalg, near the seashore, with the cemetery adjoining it, has long since been swallowed up by the sea, but the house in which the great missionary lived and from whence his spirit took its flight, still stands, a modest dwelling, hallowed by precious associations.

The New Jerusalem church, in the form of a Greek cross, is in a perfect state of preservation, and is still the mission church of Tranquebar. High up on its face is the date 1718, and above this glitters a golden crown and the letters F. R.—Frederic Rex.

Looking upon the congregation worshipping in this historic church, visiting the schools where the children and youth are gathered for instruction, and the seminary where young men are being trained to preach the Gospel to their fellowmen, and knowing how through the length and breadth of India such congregations, such schools and such seminaries have multiplied since the days of Ziegenbalg, the Christian visitor to Tranquebar notes with gratitude that the grain of mustard seed planted in this idolatrous land by the first Protestant missionaries has indeed become a great tree.

Luther League Topics

(*Continued from page* 20.)

Why have you received "daily and abundantly all the necessities of life," while others live in dingy garrets, and know not, many of them, whence the food for the next meal is to come? Are you any better, do you deserve more than the poor old woman who sits on the street corner and sells apples?

Is it not evidence enough of our unworthiness that we forget so often and so easily to thank God for His daily abundant gifts? How often have you remembered the subjects for gratitude of which this explanation of the first article tells you? Have you thanked God daily and continually for two eyes, and for perfect physical equipment, for a rational mind, for pure water, for fresh air, for sufficiency of food and clothing, for shelter and warmth, in the cold, inclement days of winter? Yet very, very many suffer for want of one or more of these things which we take as matters of course, without thought of gratitude due. To visit institutions for the blind and deaf, hospitals, and asylums for the insane, would be a useful discipline to most of us. And those who so complacently accept, with indifference, the best of all gifts, surely do not receive those gifts because they are worthy. We have no merit which could bring us the least of our daily benefits, how much less those higher, richer gifts which come to us through God's Son, whose grace ministers to the needs of our undying souls.

2. *He who is truly wise will appreciate God's goodness.* Since all we have is of God's "pure, paternal and divine goodness and mercy," our obligation to "thank, praise, serve and obey Him" is, beyond all question, binding. And if this obligation had, from the first, been recognized, the provision for pardon of which the second article goes on to tell us would not have been needed. But it is only as we recognize our own unworthiness that God's gracious supply of our needs for this life and for the next can be truly appreciated. Men have *not* thanked God as He deserves. The base sin of ingratitude does lie at the door of each one of us! May we recognize our sin, God's goodness, and the pardon which He offers us in Christ!

Daily Bible Readings

Oct. 4. XVII Trinity—I Chronicles 29 : 10-13; Romans 11 : 33-36.
Monday—I Chronicles 26 : 20-28.
Tuesday—II Chronicles 31 : 11-21.
Wednesday—Nehemiah 10 : 31-39.
Thursday—Luke 6 : 36-38.
Friday—II Corinthians 8 : 1-24.
Saturday—I Corinthians 16 : 1-7.

Oct. 11. XVIII Trinity—Malachi 3 : 8-12.
Monday—Genesis 1 : 1-31.
Tuesday—Genesis 2 : 1-25.
Wednesday—Deuteronomy 32 : 1-31.
Thursday—Deuteronomy 32 : 32-52.
Friday—Matthew 18 : 1-14.
Saturday—Hebrews 1 : 1-14.

Oct. 18. XIX Trinity—Psalm 104 : 1-24.
Monday—Exodus 16 : 1-15.
Tuesday—I Samuel 12 : 6-15.
Wednesday—Esther 10 : 12-32.
Thursday—Zechariah 6 : 1-15.
Friday—John 2 : 13-25.
Saturday—Revelation 1 : 4-20.

Oct. 25. Reformation—John 6 : 48-65.
Monday—Psalm 91 : 1-16.
Tuesday—Proverbs 27 : 1-27.
Wednesday—Ecclesiastes 7 : 1-29.
Thursday—Solomon's Song 2 : 1-17.
Friday—Isaiah 1 : 16-24.
Saturday—Acts 28 : 18-44.

Nov. 1. XXI Trinity—Matthew 6 : 25-34; I Peter 5 : 6, 7.
Monday—I Samuel 2 : 20-36.
Tuesday—Ezra 10 : 1-8.
Wednesday—Job 12 : 1-25.
Thursday—Matthew 10 : 16-30.
Friday—John 14 : 1-4.
Saturday—John 15 : 1-27.

Nov. 8. XXII Trinity—Psalm 118 : 15; Psalm 128 : 1-6.
Monday Genesis 6 : 1-22.
Tuesday—Exodus 6 : 1-8.
Wednesday—Psalm 51 : 1-19.
Thursday—Daniel 1 : 1-21.
Friday—John 16 : 1-14.
Saturday—Ephesians 2 : 1-10.

Nov. 15. XXIII Trinity—II Timothy 1 : 8-11.
Monday—Hebrews 12 : 1-12.
Tuesday—Matthew 9 : 27-35.
Wednesday—Mark 7 : 31-37.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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Editorial

With the work opening anew before us after the summer vacation let us make a few new resolutions. It is an excellent thing to do. It will set us thinking about our varied Christian duties, and even that would be a great gain, for so many do not even think about these duties. But more than this, it will set us to working out new and greater results. As another puts it, "The little rill called 'resolution' sometimes dries up and is lost; but sometimes, too, it widens into the stream of endeavor, and then it deepens into the mighty river called 'accomplishment,' upon whose waters the Spirit of God forever broodeth, bringing forth the new creations."

Let us remember during this winter's work that our part in the bringing in of the kingdom is very essential. God has given each one of us a place to fill, and it is very important that we should fill it, no matter how obscure or unimportant it may seem to us. As the poor widow's offering was so great and important in the sight of Jesus, so though our work often seems to us unimportant and insignificant, yet God watches and waits for us to do our part. Shall we fail to do it?

No one can plead a valid excuse for refusing to lend their services in promoting the League work. The plea "I cannot do anything" is generally a subterfuge for "I will not do anything." Whether a society is strong or weak, there is always some vacant niche to be filled, and no earnest and sincere worker need long remain idle for lack of opportunities to better its condition. Let it not be overlooked, however, that the frailest undertaking is only secure when launched beside God's purposes and kept running parallel with His wishes. Self must be kept under, and the glory of God kept shining supremely above every other endeavor, else will all our work be but sounding brass and tinkling cymbal.

There are some who look upon the Luther League movement with distrust, as it advocates the organization of our young people into societies which, they say, will tend to the exclusive development of the social department and entirely ignore the religious work. These are the very people who should be actively identified with the movement, so that by their counsel and admonition all possibility of an unwise move in any society may be avoided. The young people need the influence of older and more experienced persons in their work in the Church as well as in their homes, where they are admonished and directed in the true path of right in a Christian spirit by Godfearing parents.

A Good Record

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

The great and important question in our lives is not how much we have, but how we use that which we have.

Let us not be satisfied with that which we have done. Let us do better this year than heretofore, no matter how well we may have done.

Our work should cease only when our life reaches its end. Our next work ought to be our best. This year ought to see us more earnest, more enthusiastic, more devoted than ever.

The State conventions ought to call out every possible delegate. These conventions play a very important part in the life and work of the League. If you have been elected a delegate to your State convention do not despise the honor. Appreciate it, and attend to the convention with the earnest purpose to make the most of such an opportunity.

If we will let Him God will use us. Our own willfulness so often hinders God's plans in our life.

Watchwords:

Enthusiasm, interest, intelligence and energy.

"Let there be light!"

The medicine for the sin-sick world is Christ.

Extend the Truth.

Expend self for the blessing of all.

I must be a general utility Christian.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—RALPH WALDO EMERSON.

Publishers' Column

Another edition of the Luther League Topics was required for the large demand of the present quarter's number. This demand has come largely from Leagues and Societies that have not used the lessons previously. One pastor who introduced them says: "I am anxious for our young people to have the benefit of the Luther League Topics and literature. Wth such important topics as we are having right along its seems too bad that all the young people of the Lutheran Church everywhere cannot have the benefits of studying them."

It will be our endeavor to have a full line of Luther League supplies at both the New York and Pennsylvania State conventions this month. Every delegate and visitor should make it a point to see the line of literature we are offering. It will no doubt prove of value in your League work.

The letters of congratulation that have reached our editor recently commending the enterprise of the REVIEW in publishing the excellent table of deaconess statistics are greatly appreciated. If our young people would appreciate the REVIEW as these fathers and brethren do we would gladden the heart of our editor by a very much larger circulation of the paper. It is evident that our members are not doing their share in the widespread circulation of the REVIEW that it deserves. Won't you take it up? Pastor, won't you say a word for the REVIEW?

The demand for Luther League Badges seems to be on the increase. We have depleted our stock several times this month and have had difficulty in getting assortments of badges from the manufacturers. We hope, however, to be able to fill all demands from now on, anticipating the holiday supply, which will no doubt be heavier this year than last. Have you ever thought how appropriate a gift a badge would be for a Sunday-school teacher to give to a scholar?

Our supply circular gives a full description of all supplies—badges, books, pamphlets, ribbons, cuts, etc., etc. Send for one. Address all orders to LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

The October Junior League

By Rev. C. Elvin Haupt, D.D.

Enigma

Twenty-one letters compose my name. With 18, 11, 3, 4 form the name of a pious widow of the Old Testament.

15, 7, 13, 17 are the name of a bitter plant in Ps. 45.

14, 1, 21, 16, 8 is the brightest part of a fire.

9, 10, 2, 5 make a form of sickness.

6, 19, 20, 12 tell the food of one-third of mankind.

Complete, the Juniors everywhere help to form it.

An Acrostic

1. Any rare stone used as an ornament.
2. To combine as one.
3. An American State.
4. One-ninth of a baseball game.
5. Brass that much resembles gold.
6. That which is left.

The six initials and finals form the name of our workers.

Reminders

Badges and Hymnals make excellent prizes for faithful members.

Each Junior League should have a fixed object toward which to work.

We are twentieth century Lutherans! Therefore let us be up and doing.

A visiting friend may often help the cause by a brief address to the Juniors.

It is by union that the work of Church League and School can alone be done.

The topics are extremely useful and profitable in Junior meetings.

A band of young Christian workers laboring together is a noble sight.

Quotations

from the Chicago Convention paper of Sophie L. Hasselfeldt.

Why need we wait until our Lutheran young people reach the age of sixteen before we set before them the great duty to "Battle for the Right?"

Why not strengthen the young for this life? We feel the necessity of an education for our young Lutherans.

The object of the League should be to teach the members the fundamental facts and truths of the Scriptures.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.

Diligence, Not Haste

Never be discouraged because good things get on so slowly here, and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have Him to fall back upon? Let patience have her perfect work and bring forth her celestial fruits. Trust God to weave in your little thread into the great web, though the pattern shows it not yet.—George Macdonald.

My own question: What can I do for my Church, my League and my school?

My Church's question: How many have been brought to Christ sacramentally this year?

Luther League Reading Courses.

Adopted by the Luther League of America.

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The Way of Salvation..... Gerberding.
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The Golden Altar..... Seiss.
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When any person has read the books of the first course, and so informs the Literary Secretary, he will receive, upon payment of the 20 cents fee, a Luther League Literary Certificate.

When he has read the books of any of the other courses, he will receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. Fry, 1920 No. 7th St., Philadelphia, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the Luther League Review, P. O. Box 876, New York, N. Y.

Have them all put in your S. S. Library.

Our Churches and Institutions

New York City

— The beautiful new edifice of the Church of the Atonement, at Edgecomb avenue and 140th street, Rev. F. H. Knubel, pastor, is well under way and is almost entirely under roof. Labor troubles have delayed the building operations, but with fair success the church edifice will be completed by Palm Sunday, which will be just six years from the time the congregation entered the present building. This congregation will be seven years old in December, and the value of the church property, when completed in the spring, will be about $100,000. The Sunday School has an enrollment of nearly 500.

— Holy Trinity Church, at 65th street and Central Park West, Rev. C. Armand Miller, pastor, will be one of the finest churches along the west side of the park, which is now dotted with beautiful edifices of all denominations. Labor difficulties have delayed the building operations and it is therefore difficult to say when the edifice will be completed, but the congregation expect to worship in the basement of the church in a few weeks.

Philadelphia

— St. Luke's Church, Rev. C. L. Fry, pastor, held its festival of reopening on September 6. The sermon at the festival service of the morning was preached by the former pastor of St. Luke's, Rev. J. L. Sibole, of Buffalo. The address at the Sunday-school rally in the afternoon was made by the president of the Conference, Rev. I. Chantry Hoffman, of Chester, and in the evening the pulpit was occupied by Rev. H. C. Kline, of Hamburg, a worthy representative of St. Luke's young men in the ministry.

— Rev. A. Pohlman, M.D., pastor of Temple Church, celebrated his first anniversary on Sunday, September 13. During the year 225 new members were added and 12 lost, making the present membership 253. The full apportionment was paid, as also an excess of $72; $2,000 was paid on the lot and $1,600 on local expenses, including furnishings and improvements. The pastor's salary was raised to $1,000, of which the Home Mission Board is to pay $200. Ground has been broken, and work is now actively begun on the new $30,000 building. The congregation will worship in Rittenhouse Hall until Christmas, when part of the new building will be ready for use.

— Rev. H. C. Shindel closed his pastorate of the Church of the Reformation in this city on October 1.

— The enrollment of Bethel Lutheran Sunday-school, Rev. L. B. Hafer, pastor, Philadelphia, has passed the 300 mark—twenty months after the organization of the congregation. The actual attendance September 13 was 224.

Chicago

— A new church was organized at Irving Park recently. Rev. S. M. Lutz, of St. Andrew's Church, preached two special sermons last Sunday on "Christian Education."

— Rev. T. F. Dornblaser, D.D., formerly of Dixon, Ill., has accepted the call extended him by Grace Lutheran Church, this city, and will assume the active pastorate on November 1.

— The corner stone of the Augustana Lutheran Church at Cheltenham, Chicago, was laid with appropriate ceremonies on August 30, Rev. M. Noyd officiated and made the address. A number of visiting ministers were present and took part in the ceremony. The church is 70 x 44 feet, and is to cost $15,000. It will be built of brick and stone.

Baltimore

— On Sept. 13 three English Lutheran Church pastors of this city wore robes in their pulpits for the first time. They were Rev. Dr. Ezra K. Bell, pastor of the First Church; Rev. Dr. W. H. Dunbar, of St. Mark's, and Rev. George E. Hipsley, of St. Luke's. The action followed requests from their respective congregations that the pastors wear the robes.

— Rev. E. E. Ide, on October 4 to 6 will celebrate his tenth anniversary as pastor of Trinity Lutheran Church.

Washington

— Rev. Frederick W. Moot has resigned the pastorate of St. Paul's Church.

San Francisco

— North Beach Mission, Rev, A. Jatho, pastor, has plans drawn for a new building. A lot has been purchased for $5,200 and the building will cost $4,500. The Ladies' Aid Society will provide carpet, organ, chancel furniture, etc.

Detroit

— The Hildner Memorial Lutheran Church, Rev. A. Homrighaus, pastor, was dedicated on Sunday, September 6. Rev. G. W. Enders, D.D., of York, Pa., preached the dedicatory sermon. The church stands upon the corner of Boulevard and Toledo avenue—a splendid location, and worth at least $30,000. Nearly $4,000 in cash and subscriptions were offered during the services. Rev. Dr. S. A. Ort, of Wittenberg College, preached the sermon in the evening. Rev. Pastor Homrighaus performed the act of dedication.

Pittsburgh

— The new Church of the Redeemer, Mt. Oliver, Rev. H. S. Gilbert, pastor, celebrated its feast of dedication September 20-27. This church has received no aid from synod or church extension board, and is self-sustaining from the beginning. The cost of lots, building and furnishing is $10,000.

Syracuse

— Rev. W. M. B. Glanding, formerly of Scranton, Pa., has accepted the call to the pastorate of the First English Lutheran Church of this city, and began his new work September 1.

Paterson

— A reunion of the confirmation classes of Zion Lutheran Church, on Albion avenue, was held Sunday evening, September 13. Prof. Carl Johns was the speaker. The attendance was good.

MISCELLANEOUS

— The *Lutheran World* publishes the following: "*The Woman's Home Companion*, published in Sprinfield and New York, the equal of any monthly of its kind, has an appreciative, illustrated article of some length describing the work of the Lutheran Church, not her doctrine and history, but her present doings. It is written in an entertaining and instructive manner by E. F. Eilert, Esq., editor of the LUTHER

League Review. There are numerous pictures of orphanages, hospitals and old folks' homes, and some educational institutions. This is wise, because the eleemosynary and educational work are not taken for granted as the church buildings should be."

— For more than a year Rev. Noah E. Yeiser, pastor of the Church of the Redeemer, Troy, N. Y., has been holding services in the city of Cohoes, a city of 33,000, just across the Hudson from Troy. A number of families were interested in the organization of an English Lutheran Church in Cohoes. During part of the summer Mr. F. H. Berwager, a student of the senior class in Pennsylvania College, has been laboring diligently and effectively in Cohoes, and has found more than 100 available for this new enterprise.

— After undergoing extensive repairs the edifice of St. Stephen's Church, Cumberland, Md., was reconsecrated on Sunday, September 20. The dedicatory sermon was preached and the service performed by Rev. E. J. Wolf, D.D., LL.D., president of the General Synod. The services were in charge of the pastor, the Rev. M. L. Young.

— An English Lutheran Church was organized at Battle Creek, Mich., the last Sunday in August. Forty-two members were enrolled. Rev. F. J. Howard, a student of Wittenberg Theological Seminary, has charge of the work.

— The corner stone of Grace English Lutheran Church, Kenosha, Wis., Rev. P. E. Baisler, pastor, was laid Sunday afternoon, September 13. Rev. G. T. Gehr, of Racine, and Rev. W. K. Frick, D.D., of Milwaukee, delivered addresses. The church is 42 x 73 feet, of pressed brick, and will cost about $9,000.

— The old Zionsville Lutheran Church near Emaus, Pa., celebrated the one hundred and forty-fifth anniversary of its first church building Sunday, September 6. Rev. Dr. F. J. Schantz, of Myerstown, president of the Lutheran Ministerium of Pennsylvania; Revs. J. F. Lambert, of Catasauqua; H. J. Kuder, of Siegfried; M. O. Roth, of Allentown, and G. D. Bruckenmiller, of Freemansburg, preached. Rev. I. B. Ritter, of Emaus, is pastor of the church, which stands in one of the oldest communities in Lehigh County. The congregation was an offshoot from a congregation established near Dillinger's in 1734 or 1735. Peter Huettel gave the congregation one acre of his 120-acre tract in 1757, in which year a log church was built. This gave way to another in 1758. The present brick edifice was erected in 1876, and is one of the finest churches in that section. The first church record was opened in 1758 by Rev. Frederick Schertlein. The church now has 316 members, and a Sunday-school of 151.

— St. Luke's Hospital, Fergus Falls, Minn., will be dedicated September 13 by President Dahl.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Notice to Secretaries

— Every State and District Statistical Secretary is requested to forward to the undersigned at once his name and full address (street and number), with the name of the State or District of which he is an officer. Where there is no Statistical Secretary the Corresponding Secretary will please act in his stead. New statistical blanks have been prepared. I desire the full and prompt co-operation of all District and State Secretaries. Let us come to the Buffalo convention with complete reports. Chas. K. Hunton, Statistical Secretary, 440 South Eighteenth street, Columbus, Ohio.

NEW YORK STATE

— The tenth convention of the Luther League of New York State will convene in St. James Lutheran Church, Madison avenue and Seventy-third street, Wednesday evening, October 21, at 8 o'clock. This session will be one of welcome and sociability, affording opportunity for the delegates to greet each other. The convention will continue on Thursday and Friday, and the subjects for discussion will be "Economy of Effort" in young people's work in the Church, and a model devotional meeting. The usual fare and a third has been secured from the railroads. Fuller information can be had from State Secretary Rev. M. J. Bieber, Binghamton, N. Y., or from Mr. Henry D. Brandes, chairman, 5 East Forty-second street, and Miss Florence E. Fellows, 47 West Eighty-eighth street, of the Ladies' Auxiliary of the Local Committee.

New York City

— The regular bi-monthly business meeting of the New York City Luther League was held Monday evening, September 14, at St. Paul's Church, 149 West 123d street, Rev. John A. W. Haas, D.D., pastor. President I. S. Runyon presided. The session was devoted to discussion of plans for the year's work and for the entertainment of the State convention, October 21 to 23. Chairman H. D. Brandes of the Executive Committee, which has the arrangements for the convention in hand, reported that prepara-

tions were well under way, and that the committee's plans were being heartily supported by the Leagues. A Ladies' Auxiliary Committee, to work with the Executive Committee in providing for the convention, was appointed, with Miss Florence E. Fellows of St. James' League, as chairman. The League adjourned to October 5, at 8 o'clock, at St. Paul's Church. The Brooklyn District League will co-operate with the New York District in the entertainment of the convention.

Albany District

— A Luther League of 20 members was organized on August 19 in the new English Lutheran Church at Cohoes, and additional applications for membership have been received since.

Buffalo District

— The Luther League of the Church of the Holy Trinity, Rev. F. A. Kahler, D.D., pastor, has donated about $160, the proceeds of a concert, to the church building fund. Dr. Kahler and Miss Eliza Pfeiffer are delegates from the Buffalo Central League to the coming State convention.

NEW JERSEY

— The eighth annual convention of the Luther League of New Jersey will be held in the Church of the Holy Trinity, Franklin and Sixth streets, Elizabeth, N. J., the Rev. Frederick C. Krapf, pastor, on Tuesday, November 3, 1903. The first session begins at 2 o'clock in the afternoon; the evening session at 7.30 o'clock. Each society is entitled to three delegates. Absent delegates are entitled to representation by duly accredited alternates. Upon the blanks furnished to each society the names of delegates and alternates, with their addresses, should be sent to Mr. Jacob Martin, chairman of the Credential Committee, 162 Catherine street, Elizabeth, N. J., before November 1. Delegates shall report to the Credential Committee immediately upon arrival, so that the roll can be prepared for the opening session. Societies desiring to connect with the State League can secure application blanks and information from Mr. T. Clem Beck, chairman of the Extension Committee, 44 Sayre street, Elizabeth, N. J.

— The Luther Leagues of the Augustana Churches of Passaic and Paterson, Rev. A. Aaron, pastor, tendered a farewell reception to Miss Amanda Anderson, Mrs. Aaron's sister, of Minnesota, at the home of Pastor Aaron, 77 Quincy street, Passaic. President C. J. Swanstrom, of the Passaic League, made an excellent speech, a musical and a literary programme was presented and refreshments were served. Miss Anderson was presented with a handsome card tray and a Luther League badge. Miss Anderson is an ardent Luther Leaguer.

PENNSYLVANIA

— A hearty welcome awaits all who will attend the Tenth Annual State Luther League Convention, Tuesday and Wednesday, October 20-21, 1903, in the charming city of Reading. All earnest League workers and their friends who can spare the time and money should not fail to take advantage of the well-known hospitality of the people of Reading and vicinity. All credentials should be mailed to Fred. A. Marx, Esq., Reading, before October 12, and applications for card orders to secure special railroad rates should be sent to H. L. Hungerford, Wilkes Barre, Pa., before the same date. James F. Rhoades, of Reading, is chairman of the local committee of arrangements. Inquiries as to hotel rates and local arrangements should be made to George Miller Jones, Reading, as soon as possible.

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Philadelphia Central

— The fall convention of the Central Luther League of Philadelphia, held September 23, in St. Paul's Lutheran Church, Twenty-second street, above Columbia avenue, listened to gratifying reports of the spread of the work throughout the city. The pastor of St. Paul's Church, Rev. C. J. Hirzel, welcomed the delegates, and Rev. E. R. Cassaday, pastor of St. Peter's Lutheran Church, addressed the convention. In the evening Rev. S. E. Bateman, pastor of the Calvary Lutheran Church, West Philadelphia, delivered an address on "How Can the League Promote the Study of the Bible?" The delegates chosen to attend the State Convention in Reading next month included William Stoever, P. C. Eisele, Miss Marion Herzel and Luther Deck. The officers elected are: Harry Deininger, pres.; William D. Henkel, rec. sec.; Rev. William Stough, stat. sec., and Rev. E. R. Cassaday, treas.

Bucks, Montgomery and Chester Central

— Before their departure for the new field of work in Nova Scotia, Rev. J. B. Haigler and family were given a farewell reception by the Luther League of Zion's Lutheran Church, East Pikeland, of which Rev. Haigler was pastor. About 70 members of the congregation were present. The good wishes of the church, League and Sunday School were expressed by Mr. John Bean, who on their behalf presented to Pastor Haigler a gold watch, to Mrs. Haigler a handsome china closet, and to Mr. Nerville Haigler, their son, a set of gold buttons. Pastor Haigler responded, expressing his gratitude and good will.

Schuylkill County Central

— The tenth annual convention of the District Luther League of Schuykill County convened in Trinity Lutheran Church, Pottsville, Rev. J. H. Umbenhen, pastor. There were in attendance 82 delegates, representing every Young People's Association of the 21 Lutheran churches in the district. The morning session opened at 10 o'clock, conducted by Rev. Held, Shamokin. Rev. Umbenhen welcomed the delegates, and Rev. Clymer, of Frackville, responded. The president's report was read by F. L. Esterly, of Pottsville, in the unavoidable absence of the president, Mr. H. V. Portz. The treasurer reported a balance in the treasury of $48.01 and more dues to collect. One new society was received into membership—the Luther League of Llewellyn. Excellent addresses were made by G. A. Berner, Esq., and Rev. H. A. Weller, of Orwigsburg. The afternoon session was opened

by Mr. Chas. Dapp, of Mt. Airy Seminary, Philadelphia. The delegates from all the Leagues in the county gave good reports of growth and work. The officers elected are: Pres., Fred W. Sanner, Tremont; first vice-pres., Frank A. Berner, Pottsville; second vice-pres., Rev. W. H. Burk, Frackville; third vice-pres., H. Val. Portz; rec. sec., Miss Anna D. Seaman, Frackville; cor. sec., Mrs. A. N. Stewart, Quakake; treas., Wm. Flail, Pottsville. Papers were next read before the convention on the "Youth and Our Church" by F. W. Sanner, president-elect, of Tremont, and Miss Estella M. Weller, of Orwigsburg, both of which were excellent, and followed by animated discussion. A paper on "How Can We Secure a Better Knowledge of the Bible?" was contributed by Mr. F. L. Esterly, of Pottsville. At the evening session the church was filled. The full vesper service was used and special music interspersed. Addresses were delivered by Rev. W. F. Bond, of Tower City, and Rev. G. C. Loos, of Philadelphia.

Catawissa Central

—The fifteenth September convention of the Catawissa Central Luther League, Montour and Columbia counties, held a two days' session at Catawissa September 4 and 5. The opening services were conducted by Rev. Mr. Altpeter, of Catawissa, and the address of welcome delivered by Frank Fry, and responded to by Charles Steele, of Northumberland. "What Can the Church Do for the Young People Socially?" was discussed by Professor C. H. Albert, of Bloomsburg, and George Karchner, of Berwick. "What Amusements Can the Church Provide Its Young People?" was discussed by Rev. Mr. Wampole, of Shamokin, while the subject of Rev. Mr. Brosius, of Sunbury, was "Unionism." The following officers were elected: Prest., George G. Fox, Danville; vice-presidents, Charles C. Steele, Northumberland; Miss Sue Wampole, Shamokin; Miss Mary Helwig, Numidia; rec. sec., Miss Minnie Erdman, Numidia; cor. sec., George Karchner, Berwick.

Williamsport Central

—The sixth annual convention of the Williamsport Central Luther League was held September 13 and 14 in St. Paul's Lutheran Church, Williamsport, Rev. J. M. Auspach, D. D., pastor. This was the best convention held in a long while. There were more societies represented, more delegates present, and a better interest manifested than for the past four years. This Central is growing in favor and numbers. The following officers were elected for the ensuing year: Pres., Rev. J. W. Lake, D.D., Montgomery; sec., Mr. W. H. Garman, Jersey Shore; stat. sec., Mr. D. W. Shallenberger, Montgomery; treas., Rev. I. H. McGann, Lewisburg. The following delegates were elected to represent the Central in the State convention: Rev. Dr. Lake and Mrs. Lake, Mr. D. W. Shallenberger and Mrs. Shallenberger, and Rev. J. M. Reimensnyder, D.D.

Somerset Central

—The eleventh convention of the Central Luther League, composed of Lutheran young peoples' societies within the bounds of the Somerset County Conference, met in Salisbury August 6 and 7, and was one of the best meetings held by this organization. The Y. P. S. C. E., of the Salisbury Church, with the congregation and friends in the town, and the pastor as leading spirit, provided for the most hospitable entertainment of the delegates. No welcome could have been more cordial. The good things of the

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programme were also thoroughly enjoyed. Thirteen societies were represented by 60 delegates. Rev. S. Patterson was appointed organizer for the district. Fifteen societies reported a membership of 600. The officers are: Pres., Rev. M. L. Young, Ph.D.; vice-pres., Rev. C. F. Gephart and Miss Blanche Williamson; rec. sec., Miss Ida B. Shoemaker; cor. sec., C. R. B. Cramer; treas., H. E. Shaffer; stat. sec., Rev. H. D. Hoover.

Erie Central

— The mass meeting of the Luther League of Erie was held in September in St. John's Lutheran Church, at which time a local central was organized and definite work was planned for the coming year. Practical work along missionary lines was discussed and finally adopted, which included the sending of a missionary box annually and the support of a scholarship in India. The meeting, notwithstanding the inclement weather, was well attended by Lutherans from the various churches. The vesper service was conducted by Rev. C. T. Benze. The music was well rendered by the large chorus choir of St. John's Church. During the business session which followed the opening service the following officers were elected for the ensuing year: Pres., F. H. Schutte; sec., Miss Jessie M. Berst; treas., W. S. Vollmer. Mr. Schutte, the president-elect, upon taking the chair, introduced the speaker of the evening, Rev. Frank C. Oberly, of Greenville, Pa., who spoke at length on the spirit of the young Lutherans, and commended them upon the practical work they have undertaken. He put forth as the ultimate purpose of such a central the support of a representative in the foreign field. The meetings of the central will continue every other month during the season in the various Lutheran churches of the city.

Pittsburgh District

— A call has been issued by the Junior Luther League of Grace Church, Allegheny, Rev. G. I. Lenker, pastor, to the various junior organizations of the Central for a "Junior Rally" on Tuesday, November 10, at 8 P.M. This will be the first meeting of its kind within the Central, and is expected to be interesting as well as instructive. Any Junior League not having received a notice will kindly communicate with the secretary, Miss Alice Peters, 181 Spring Garden avenue, Allegheny.

DISTRICT OF COLUMBIA

— Rev. Arthur E. Gringel, who is supplying the pulpit of Zion's Church, Washington, called a meeting for the purpose of organizing a Luther League. There was a large attendance at this meeting, and after a few introductory remarks by Rev. Mr. Gringel, in which he spoke of the benefit to be derived from a Luther League in a Lutheran Church, Mr. Cornelius Eckhardt of St. Mark's Lutheran Church was introduced as the speaker of the evening. Mr. Eckhardt told of the initial steps in the organization of the Luther League and of its special work among Lutheran young people. The object of the League, he stated, is "the improvement of its members morally, socially, intellectually and spiritually," and its motto "of the Church, by the Church and for the Church." As a closing argument in support of the project to organize a Luther League he stated that the influence of the organization in St. Mark's congregation had increased the spirituality and liberality of the people in a marked degree, and that the members of that church are giving more per capita than any other Lutheran Church in the city. At the close of Mr. Eckhardt's remarks the constitution of the Luther League was read and a motion to organize a similar society in the church was carried unanimously and with great enthusiasm. Rev. J. Luther Frantz, pastor of St. Mark's Church, then gave a short but earnest address, in which he spoke of the unity among Lutherans, their love for their own household of faith, and their loyalty to the Church, all of which characteristics, he said, are developed by the Luther League. Rev. Mr. Gringle, after stating that to unite with the Luther League meant work, not play; to give, not merely to get, called for volunteers. In a short time 55 persons were enrolled members of the new League. This number has since been increased to 70. The following were elected officers: Mr. N. Bruner, pres.; Mr. Christian Herold, vice-pres.; Mr. John A. Wagner, sec.; Miss Dorathea Lustig, treas. It was decided to make an effort to secure enough subscribers to the society's official publication to obtain the first and second reading courses. The Luther League Hymnals will also be used.

— An important advance was made recently in Washington Lutheranism, says the Washington *Star*, when the Luther Leagues of St. Mark's, St. John's and Zion's met in Zion's Church to cultivate a better acquaintance and hear addresses on topics of interest. Rev. Arthur E. Gringel, who presided, welcomed the visiting Leagues. The speaker for the occasion, W. C. Stoever, President of the Luther League of America, spoke of the glorious mission of the League in bringing Lutherans of all synods and nationalities together. He showed how the League instructed in the specific work and history of the Lutheran Church, and stated that as faithful Leaguers the members must be good Lutherans, which he, said, means good Christians. Good Christians are active in doing and giving for the Church, he added, and this demands firm convictions that Lutheranism had a grand mission. Finally, to be all this demands a life of faith in and prayer to God and the Saviour, Jesus Christ. The president of St. Mark's League, Mr. Harry Fellinger, was called upon and responded with an address. He showed how the Luther League could assist the pastor by works of benevolence, regular attendance at the church services, faithful study of the Bible, and the full development of Christian character. His remarks were heartily applauded. Rev. George Brodthage, pastor of St. John's Church, then addressed the meeting in German. He alluded to the day he first came to this country, and said: "Rev. Gringel was among the first to meet and welcome me and my wife, and I take pleasure in being among the first to welcome him to Washington, D. C." Mr. Brodthage emphasized the advantages of the Luther League for the Lutheran Church, and admonished the members to be loyal, faithful and persevering in good works. The address was greatly appreciated. The name of Mr. Cornelius Eckhardt, who is called "the champion of the Luther League cause in Washington," was mentioned for honorary membership because of his hearty sympathy and practical assistance, and he will head that list. A District Luther League is to be organized in the near future.

OHIO

— Rev. H. C. Hadley organized a Luther League in the C. E. Memorial Lutheran Church, of which he is the pastor, at Cleveland, on September 13. They have begun the use of the Topics.

Miami Valley District

The Miami Valley District Luther League held its ninth convention in Salem Church, Lewisburg, Ohio, Rev. E. M. Potts, pastor, on Thursday, September 3. Owing to the shortness of the notice given the representation was not as large as at some former conventions. Seven leagues were represented by 27 delegates, and there was about an equal number of visiting leaguers present. Three sessions were held and much interest was manifested in the programme. The League was welcomed to the hospitalities of the local League by the pastor of Salem, and a graceful response was made by the president of the District, Mr. F. W. Bussard. Mr. H. Calvin TerVehn, of Lewisburg, presented a full and complete report of the proceedings of the State League convention. Miss Lusetta Hippert, of Miamisburg, had an interesting paper on "The League and Missions," followed by one by Miss Carrie Siebert, of Germantown, on "Why Give and How?" These papers brought out much discussion, especially along the line of personal consecration and the use that can be made of the Luther League as a factor in Carrying on Inner Missions. In the absence of Mr. W. W. Kennerly, of West Carrollton, the topic, "Primary Ends in League Work," was by request presented by Rev. F. P. Bossart, of Lima, the President of the Ohio State League. The officers elected for the ensuing year are: Mr. H. C. TerVehn, pres.; Mr. Paul Siebert, vice-pres.; Miss Elizabeth Christy, rec. sec.; Miss Carrie Siebert, cor. sec.; Mr. P. O. Getter, stat. sec.; Mr. Herbert Stupp, of Lewisburg, treas. The evening session was opened wth the vesper service, conducted by Rev. J. H. Miller, of Lewisburg, after which Rev. F. P. Bossart, the president of the State League, delivered a masterly address on "Jehovah Nissi," showing the need of organization, consecration, prayer, study of the Word, active service and co-operation, enthusiasm and remembrance of the reward if the Luther League is to be successful in its work. In addition to the pastors already mentioned, Rev. B. Lederer, of Greenville, and Rev. A. F. Siebert, of Germantown, were present. The next convention will be held at Ellerton, Ohio, in the last week of August, 1904.

— The Young People's Society of our Church at Canal Dover, of which Rev. L. S. Keyser, D.D., is the pastor, has been reorganized as a Luther League, and has introduced the Topics and Literature.

IOWA

— The Iowa Central Luther League held its second annual convention at Eagle Grove August 27 and 28. The first session was held on Thursday afternoon at 2 o'clock. The enrollment showed 15 delegates, and 13 ministers were present. A large number of people attended the meetings. Rev. Bursett, of Fort Dodge, preached the opening sermon from the beatitude "Blessed are the pure in heart, for they shall see God." Rev. Bursett showed the necessity of seeing God. He said that no Christian can truthfully speak of the goodness of God unless he had seen God. All who have not seen Him are frauds if they attempt to tell of His goodness. Rev. Sletten gave the address of welcome, and it was responded to by the president of the Central League, J. E. Johnson, of Slater. Dr. A. Einar Johnson of Roland gave an interesting paper on "Christian Co-operation." He said in part: "It is God's will that we as Christians should unite to fight for Christ, for we are all working for one end." He also showed what a Luther League convention would do to promote this union. Discussion followed this paper. On Thursday evening Miss Hagen gave a very able paper on "What Aid Can a Luther League Give the Church?" This paper was largely devoted to pointing out the League's field of usefulness in assisting the minister in his pastoral work. Mr. O. C. Thompson gave a paper on Friday morning, the subject being "The Lord's Day and Its Observance." He stated the purpose of the Lord's Day, and showed the way of observing it correctly. This paper brought forth some excellent discussion by Revs. Shefreland and Hummon, Professor Stageberg and Mrs Stageberg, and Miss Julia Olson. As a result of the discussion a resolution against Sunday amusements, especially ball playing, was adopted by the convention. A very good paper was read by Miss Shirk of Nevada. A most interesting paper, "The Power of Prayer," was read by Rev. Paulsrud of Randall. He cited such prayers as that of Abram for the saving of Sodom and Gomorrah, and the prayers of Spurgeon and others of the later days. He spoke of the value to pastors of the prayers of their people. Rev. Gjerstad, of Slater, discussed this paper. An outline of a paper prepared by Rev. N. J. Lohre was read by the president. The last session was devoted to an address by Professor Kildahl, president of St. Olaf College. He spoke of "The Advantages and the Opportunities of Lutheran Young People." Among the advantages he mentioned health, hope and ability to learn fast. He said that God meant for every one to learn something—not necessarily become "educated." but that every one should advance daily. We should also have an aim and purpose in life, and follow that purpose. Every one has opportunities, as in the Sunday School, Luther League and all lines of church work. Rev. L. M. Kuhns was expected, but was unavoidably hindered from coming. Another very interesting paper was read by Mr. A. Malund, of Slater, on the "Opportunities and Responsibilities of Lutheran Young People." Music at the sessions was contributed by Rev. Bursett, Mr. O. Thompson, Miss Marie Johnson and the choirs. The Executive Committee decided to accept the invitation from Des Moines, extended by Rev. Habband, to hold the next annual convention. The following officers were elected: Pres., J. E. Johnson, Slater; vice-pres., Rose Ellis, Nevada; rec. sec., Anna Warren, Eagle Grove; cor. sec., A. O. Honge, Des Moines; treas., Sophia Sepresson, Badger; Executive Committee, Rev. Hatland, A. Maland and Julia Olson. Committee on State Organization, Rev. Hummon, Rev. Shefreland, Professor Stageberg. In all it was a helpful meeting, and all went away feeling enthused and inspired for work in their local Leagues.

— The Luther League of the Augustana Lutheran Church at Clinton is paying for the heating apparatus that is now being placed in the church. Its approximate cost is $350.

— The Luther League of St. Peter's Nor-

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HAGERSTOWN, MD.

wegian Lutheran Church, Sioux City, will open a reading room in the basement of the church this fall. Among the books owned by the League are those of the First Reading Course, and are popular reading with the members. The young people of the church last year raised $1,000 to reduce the church debt, and have promised to raise the same amount this year.

Northwestern Central

— The Northwestern Iowa Central Luther League held its annual convention in the Norwegian Lutheran Church, Ruthven, September 4, 5 and 6. The first session was taken up with several short addresses and a sermon by Rev. Gjevre, of Lost Island. The second session, Saturday morning, was devoted to business. The following officers were elected: Pres., T. C. Thompson; rec. sec., Carl Helgen, Ruthven; cor. sec., Carrie Bjelland, Emmetsburg; treas., Sena Ellingson, Little Sioux. In the afternoon a very able paper was read by Miss Johnson, and discussed by Rev. Thompson and others. In the evening a very interesting programme was given. Sunday morning Rev. Thompson delivered a sermon, and P. F. Gylling, of Emmetsburg, made a short speech. At the afternoon session Albert Ringem contributed a very interesting paper on "Moral Courage." The closing session in the evening was well attended, as were all the sessions of the convention. Carl Helgen read an instructive paper on "Self-Denial," and Rev. Thompson delivered a very scholarly address on "The Heroism of Life." The convention was interesting and helpful throughout. There were two new Leagues admitted to the Central League, making the number five. There was a large attendance, and very successful work was done.

WISCONSIN

— The Luther League of the First Lutheran Church in Stoughton was organized almost fifteen years ago under great difficulties. In the Norwegian congregation there was a strong prejudice against the use of the English language and a feeling that the young people could not be trusted to conduct a meeting along doctrinal lines. Assisted by the pastor's wife, Mrs. T. H. Dahl, the young people set to work to earn a place in the confidence and esteem of the congregation. How well that has been done is best shown by the work of the last few years. At present there is a total membership of 130, with a winter attendance of between 200 and 300 at the Sunday evening meetings. At these meetings the Luther League Topics are read and an open discussion encouraged. A social gathering is held once a month, which is largely attended, not only by our own young people but also by those of other denominations. In missionary work the League is one of three, each contributing $20 per annum for the support of a native of Madagascar who is studying for the ministry. In order to raise this the League gave a musical in the church and gathered a free-will offering amounting to $37, or almost twice the amount needed. The surplus $17 was sent to the General Missionary Fund. In the way of helping the church the Luther Leaguers see to the decoration of the church, and the special music for all special occasions, as Easter Sunday and Christmas. The young people of the church have within the last ten years given a $1,600 pipe organ and built a choir loft. Last summer the Luther League pledged $100 to help in renovating the parsonage. But what best shows the work of the Luther League is the fact that, with almost no exception, all the young people remain members of the church and are faithful in attendance. So universal was the feeling, both among old and young, that the time had come when we must have English services part of the time that, in calling a new pastor this spring, the ability to preach in both the Norwegian and English languages was a prime requirement. In our new pastor, Rev. H. M. Hegge, formerly of Brooklyn, N. Y., we are grateful that God has sent us just the man who will carry on the work of both the Church and Luther League to its highest consummation.

— At the recent convention the Luther League of the Lutheran Church at Soldier's Grove reported a membership of 22, with an average attendance at the meetings of 15. The officers are: Pres., Miss Alma Peterson; sec., Miss Minnie Thompson; treas., Mr. Martin Skogen. There is also a Junior League of 20 members. Devotional meetings are maintained, with average attendance of 11. The offiecrs are: Supt., Miss Alma Peterson; pres., Judith Natwick; sec., Atley Nelson; treas., Helen Peterson. Gerhard Himley represented the League at the convention.

MINNESOTA

Twin City Central

— The Trinity Luther League of West St. Paul gave a picnic at Lake Phalen Labor Day, September 7. The Leaguers enjoyed a very pleasant outing. Games were indulged in and refreshments served. The Trinity League has had a most prosperous year, and has gained fully 50 per cent. in attendance. Great interest has been shown in the work by the members, and all look forward to a better year than ever before.

— The Southern Minnesota and Northern Iowa Central Luther League held its ninth annual convention at Albert Lea, Minn., August 26, 27 and 28. The attendance was larger than at any convention since the Central's organization, and two new Leagues were admitted to membership. The first session opened at 8 P.M. on Wednesday with an address of welcome by the local pastor, Rev. J. A. E. Naess. This was followed by a response and address by Rev. J. C. Roseland. At the close of the evening service the local League tendered a reception to the delegates and visitors. Thursday morning a regular business session was held. The following officers were elected: Rev. J. C. Roseland, Austin, Minn., pres.; A. H. Björlie, Ellendale, Minn., rec. sec.; Adelia Monson, Albert Lea, Minn., gen. sec.; S. A. Rask, Blooming Prairie, Minn., treas. Rev. M. E. Waldeland was appointed District League Visitor. After the business session Mr. Adolph Roseland gave an excellent address on "Some Elements of an Ideal Luther Leaguer." At the afternoon session two papers were read and discussed. The first, "Three Biblical Appeals," was read by Mr. W. G. Bessesen, and the second by Miss Caroline Thompson on "Some Whys and Wherefores." The latter subject brought forth a most interesting discussion on "Why Am I a 'Lutheran' Christian?" At the rally meeting Thursday evening Rev. G. H. Trabert, D.D., of Minneapolis, Minn., gave an eloquent address, after which all united in singing the Luther League Rally Hymn. Friday morning Rev. O. G. U. Silian addressed the convention on "Lutheran Liturgics, Rituals, Vestments, etc.," which was very instructive. The next convention will be held in Austin, Minn., the date to be decided by the Executive Committee.